

**BIOGRAPHY
of a
THRIVING
CHURCH**

JOHN MARVIN CROWE

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**THE BIOGRAPHY OF A
THRIVING CHURCH**



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The Biography
of a
Thriving Church

By

JOHN MARVIN CROWE

A HISTORY OF FIRST BAPTIST CHURCH
Charlotte, North Carolina
1832 - 1952

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FIRST BAPTIST CHURCH

Charlotte, North Carolina

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Preface

A church, like an individual, has personality. It is born into a favorable or adverse environment, receives nourishment or struggles for existence during its early years, experiences the difficulties of adolescence, and matures into one of many adult patterns. It may fossilize and become a burden upon society, or it may adjust its activities to the changing generations and continue to perform a ministry of usefulness.

This book records the story of First Baptist Church, Charlotte, North Carolina. The reader will be challenged by the consecrated loyalty of pioneers who brought it into existence, will express gratitude to God for the efforts of the Baptist State Mission Board which kept it alive in its childhood when the congregation was too weak to maintain its own services, and will be thrilled by its wisdom during its adolescence in molding many diverse elements into one great program. Perhaps the greatest accomplishment of this church has been its adjustment to the city which grew up around it during the second quarter of the twentieth century, and its mature leadership in bringing into being other churches to serve an expanding community.

The story has been written because of the writer's appreciation of the church. It is published with a desire to influence every member of the church to appreciate his heritage and increase his loyalty. Perhaps members of younger churches will find in the story of this thriving old church encouragement to meet difficulties as they arise and to avoid such pitfalls as hinder a church in its growth into Christian maturity and in its influence and service.

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Introduction

Thirty-six years have elapsed since Miss Carrie L. McLean compiled a brief history of the First Baptist Church, Charlotte, North Carolina. It seems almost incredible that no special effort has been made to reduce to writing the outstanding events of the most fruitful and progressive generation in our church.

In this busy world of crowded schedules, not many men see a need beyond the sphere of their own immediate work and take it upon themselves to do something about it but this is just what J. Marvin Crowe has done in bringing to us this splendid history of our church.

Brother Crowe, who was formerly State Sunday School Secretary in Illinois and State Training Union Director in Missouri, came to us in May, 1944. With amazing speed he won the hearts of the people and proved to be a consecrated servant, a superb administrator and a loyal yoke fellow. Much of the progress of our entire church program during Brother Crowe's stay with us is due to his passion for hard work, his indomitable courage, his wise counsel and capable leadership.

Members of the First Baptist Church of Charlotte through all the years to come will owe a debt of unending gratitude to Mr. Crowe, not only for his unestimable contribution in re-charting the course of our church life, but in keeping alive, by his excellent history, inspiring and challenging memories that should never fade.

C. C. WARREN

Pastor's Study
FIRST BAPTIST CHURCH
Charlotte, N. C.

Birth and Early Struggles of Beulah

The King of England granted warrants for 1,200,000 acres of land in North Carolina to Henry McCulloh, a London merchant, and his associates in 1737, with the understanding that the territory was to be settled by English Protestants who would produce potash, hemp, and naval stores for the British crown. The entire territory was divided into twelve tracks of one hundred thousand acres each. Tracts one and three of the Catawba and Yadkin Rivers were assigned to John Selwyn, one of the associates of McCulloh, who soon transferred it to his son, George Augustus Selwyn.

The Catawba Indians occupied the territory when the first white settlers—Scotch-Irish and Germans from Pennsylvania and Virginia, and English, Huguenots, and Swiss from South Carolina—began to arrive in 1748. The Catawbas withdrew to the lands assigned to them just inside the South Carolina line in 1761.

Mecklenburg County was carved out of Anson County in 1762. Three years later Henry E. McCulloh, acting as agent for George Augustus Selwyn, deeded 320 acres for "ninety pounds, lawful money" to the commissioners for the establishment of a town. The commissioners were to build a courthouse, stocks, and a jail and to lay out around them the town in half acre lots. Both the county and the town were named for Queen Charlotte of Mecklenburg-Strelitz, wife of King George III of England. That Charlotte, though an important center in the Revolutionary Period, was only a village for a long time is indicated by the fact that its population did not reach one thousand until about 1860.

Religion played an important part in the lives of the settlers and probably accounts for the strong support which they gave to the American Revolution. Sugar Creek Presbyterian Church, organized in 1756, was the first to be established in the county. However, Presbyterian ministers were not permitted to perform marriage ceremonies until 1771. One wonders how far lovers had to travel to find an Episcopal minister who could legally perform the ceremony before this date. Six other Presbyterian churches were organized in the county before 1800. But it was 67 years after the town was laid off into lots before a church was organized in it.

The commissioners set aside a parcel of ground (now occupied by First Presbyterian Church) to be used for a church and cemetery in 1815. The town's first church building was erected on this site by the citizens in 1819 and dedicated as a town church in 1823. It is possible that Elder John Rooker, pastor of Flint Hill Baptist Church in the edge of South Carolina, may have preached in this building, but there seems to be no record of it. The Presbyterians used the building regularly, though they did not complete the organization of a church until the fourth Sunday in August, 1832. The Methodists had a full-time minister in 1833 and erected their first house of worship on Seventh Street in 1834, even though the denomination did not recognize Charlotte as an independent pastoral charge until 1840.

Baptists had entered eastern North Carolina from Virginia in the early part of the eighteenth century and had formed two associations before the close of the century. But Baptist work was not developed so early in the Piedmont section. Dr. T. J. Taylor, who had lived in Charlotte at the close of the War Between the States, wrote a paper entitled "Early Baptist Efforts in Charlotte" in which he says:

"There is no account of any Baptist residing in the neighborhood of Charlotte until toward the

close of the eighteenth century. The absence of record does not necessarily prove that there were no Baptists among the early settlers; for, in the midst of a strongly Presbyterian population, and with no church organization, a few isolated Baptists would have no opportunity of putting themselves on record as such."

Dr. T. H. Pritchard, pastor of the church from 1893 to 1896, wrote in 1896:

"The first Baptist known in Mecklenburg County was John Dinkins, the great-grandfather of the Rev. Dr. Thomas H. Pritchard. He was an Irishman, and a man of means, and resided on the Nation Ford Road, half a mile beyond the mineral spring, on Sugar Creek. He sent his overseer to Richmond, Virginia, with a covered wagon, drawn by four horses, and brought to his plantation, on which he had built a parsonage, the Rev. John Rooker, whose family was supported almost entirely by him for some time."

However, Dr. T. J. Taylor thinks:

"The late Rev. T. H. Pritchard was mistaken in thinking that Elder John Rooker moved from Richmond, Virginia, to Mecklenburg County, North Carolina, for we learn in a sketch of his life, written by himself, that Mr. Rooker was born in Virginia, moved to Bute, now Warren County, North Carolina, about 1775. He was a soldier in the Revolutionary War; taught school in Warren County; was united in marriage to Ann Hawkins, daughter of John Hawkins, Esq., of Warren; joined the Baptist Church of which Elder Thomas Gardner was pastor (now Gardner's Church of Warren County) and was liscensed to preach by

this church. From Warren County he moved to the neighborhood where John Dinkins, the great-grandfather of Dr. Pritchard, resided. It is very probable that it was through the efforts of John Dinkins that Elder Rooker was induced to settle in that section.

“Evidently Elder Rooker’s purpose in moving was that he might preach the gospel and establish churches in this inviting field; for almost as soon as he had located, he, with the assistance of Elder Abraham Marshall, of Georgia, constituted, on the first day of May, 1792, Flint Hill Church, which, although in York County, South Carolina, is only twelve miles from Charlotte, with which place the Flint Hill neighborhood has always been closely identified. Some of the constituent members of this church moved with Elder Rooker from Warren County, others came from Virginia, and the remainder, like John Dinkins, had for some time resided in that community.”

The records of the Flint Hill Baptist Church (often called Sugar Creek), York County, South Carolina, begin thus:

“May 1st, 1792. This day, after examination into the faith and order of several members of the Baptist denomination, residing on the Catawba Indians’ land and the vicinity thereof, was constituted a Baptist church, by the Rev. Abraham Marshall, minister of the Gospel, of the State of Georgia.”

This church had twelve original members, of whom Rev. John Rooker was pastor, and John Dinkins and John Smith were deacons. John Rooker was pastor of this church for more than forty-two years.

An inscription on a stone in the Flint Hill cemetery reads:

In Memory of
ELDER JOHN ROOKER
who was born on
the 12th of March, 1755,
in the State of Virginia,
and departed this life on the
24th of June, 1840,
in the 86th year of his age.
In 1782, he united himself with the
BAPTIST CHURCH.

In 1783, he entered the ministry,
and in 1792, he became pastor of the
SUGAR CREEK CHURCH
in which charge he remained until the time of his death.
He was a man sound in doctrine
and earnestly contended for the faith once delivered
to the saints, as believed by the
regular Baptists.

An inscription on a tablet in the Flint Hill churchyard reads:

In Memory of
ELDER JOHN ROOKER
born in Virginia, March 12, 1755.
Came from Warren County, N. C.,
to York County, S. C., November, 1790.
Pastor of Flint Hill Baptist Church
from its organization, May 1, 1792,
until his death, June 24, 1840.

Erected by the
MECKLENBURG-CABARRUS BAPTIST ASSOCIATION,
May 8, 1832.

The following quotation from Dr. Taylor's paper describes the beginning of Baptist work in Charlotte:

"Although Flint Hill was from the first a prosperous church, and had labored to establish churches in other communities, yet for forty years no effort seems to have been made to organize a Baptist church in Charlotte. It is altogether likely that Father Rooker occasionally preached there, for Dr. Samuel Fox, a prominent member of Flint Hill Church, had been a resident of Charlotte for some years previous to the visit of Furman and Barnes, which resulted in the establishment of the first Baptist church in Charlotte.

"In the summer of 1832, Rev. James C. Furman, then known as the boy preacher, afterwards the distinguished president of Furman University, and Mr. Barnes, a young Baptist preacher, were conducting a series of meetings in Camden, S. C. Col. Thomas Boyd, a member of Flint Hill Church, who resided within a few miles of Charlotte, was in Camden on business during this meeting. At his earnest solicitation, the young preachers consented to come to Charlotte and hold a meeting, at the close of the work in which they were then engaged. Col. Boyd returned to Charlotte and made arrangements for the meeting. He obtained use of the Presbyterian Church, which occupied the beautiful grounds on which the handsome house of worship of the First Presbyterian Church now stands.

"Accordingly, at the close of the meeting in Camden, the young preachers came to Charlotte and commenced a meeting which continued for three weeks. (Dr. Pritchard says they were guests of

Dr. Fox, the only Baptist then living in Charlotte). At first the meetings were held in the church, but it soon became necessary in order to accommodate the large congregations which attended to erect a stand in the yard. The sittings were constantly enlarged, for the influence of the meeting had gone out through the surrounding country, and thousands came to hear the Word of Life. Many came from twenty to thirty miles in wagons, and tented on the grounds. There were five services each day—sunrise prayer meeting, inquiry meeting at nine o'clock, and preaching at eleven o'clock, after dinner, and in the evening.

“Many were awakened and sought religious conversation with the preachers; many scores, says Dr. Furman, were converted; and Dr. Pritchard observes that ‘as many as two hundred people were converted.’ Many of the converts joined the Presbyterian and Methodist churches, and the membership of Flint Hill was also increased by the meeting.

“At the close of the meeting some of the converts requested to be baptized then and there. In accordance with this request, just before the departure of the young preachers for their home in South Carolina, James C. Furman baptized nine persons, chiefly young men. This was the first baptism ever witnessed in Charlotte.

“In consequence of this great revival, a Baptist church in Charlotte became not only a probability, but a necessity. Therefore, in June, 1833, ten persons were dismissed from Flint Hill Church for the purpose of organizing a Baptist Church. The names of these constituent members were

Joseph Smith, Ephraim Bound, Joseph P. Pritchard, Eliza H. Pritchard, Margaret J. Henderson, Samuel W. Fox, Cynthia E. Fox, Thomas Boyd, Susannah Boyd, and W. C. Dyser. This church erected a small frame building on Third Street, near the gas works. The frame of this building was still standing in 1891."

Dr. Taylor's statement concerning the organization of the church is corroborated by the following quotation from the minutes of Charlotte Baptist Church, under date of August 28, 1878: "Brother Graham, on behalf of Rev. J. P. Pritchard, presented to the church the original letter of dismissal from the Sugar Creek Baptist Church granted to J. Smith, Wm. C. Dyser, Eph Bound, Joseph P. Pritchard, Elizabeth Pritchard, Margaret J. Henderson, S. W. Fox, Cynthia Fox, Thos. Boyd, and Susannah Boyd on the 9th of June, 1833, to form a Baptist church at Charlotte."

The cornerstone of the present auditorium indicates 1833 as the organization date.

However, the nineteenth anniversary minutes of the Moriah Baptist Association, meeting at Waxhaw Baptist Church, September 20-23, 1834, records the fact that "The Beulah Church, in Charlotte, North Carolina, constituted the 6th of July, 1832, by Brethren Samuel McCreary and Hugh Quinn," petitioned for membership in the association. "The necessary evidence being furnished that it was constituted on gospel principles, it was unanimously received, and the right hand of fellowship was given the delegates by the moderator." Thomas Mason was the moderator, and Joseph Smith and Joseph P. Pritchard were the delegates. In the report on "Abstract of the State of Religion in the Churches, taken from the letters" the following paragraph occurs:

"Beulah. This church was received into the association this year. It was constituted on the

6th of July, 1832, by Elders Samuel McCreary and Hugh Quinn, with nine members. Since then 31 have been added and one has died; present number 40. Their supply is Elder John Culpepper, Jun. Preaching 1st and 4th Sundays. They sent \$1.00 for the minutes."

This record was made closest to the date of organization, and I take it to be correct.

Carrie L. McLean in her history of First Baptist Church refers to a journal kept by Thos. Boyd in the forties in which he says the Beulah Church was constituted, September 12, 1832.

C. J. Black, in "A Short History of Independence Hill Baptist Church," reported that the work of Furman resulted in the organization of a Baptist church with nine white members on September 6, 1832, by Revs. Hugh Quinn and Samuel McCreary.

According to D. A. Tompkins, in his "History of Mecklenburg County," Mr. Barnes of the Baptist denomination was preaching in Charlotte in 1833, and he, Culpepper, and Wait preached in 1834.

I have not been able to locate the minutes or other records of the Beulah Church from its organization to 1856, but the following facts have been gleaned from the minutes of the Moriah Baptist Association (South Carolina) and from the McLean history of First Baptist Church, Charlotte, N. C.

The minutes of the 1836 meeting of the association held at Fort Mill Church in Lancaster District, S. C., indicates that J. Thomas was pastor, preaching on the first and third Sundays of each month. There were four baptisms and a total of forty members reported. Miss McLean copied the following paragraph from the Journal of Thomas Boyd: "Elder James M. Thomas was a hindrance rather than a help to the cause. This, together with the feeling caused by a Christmas ball held

at the home of one of the leading members, which the pastor and others tried in many ways to prevent, caused disensions, even though the member himself claimed not even to have heard the fiddle."

The 1838 meeting of the association was held with the Elizabeth Church, Chesterfield District, S. C. The minutes include the following paragraphs: "The committee on Requests and Queries beg leave to make the following report: Resolved, that we recommend that the association appoint a committee to visit the Beulah Church whose duty it shall be to endeavor to reconcile the party who professes to be grieved in the said church." The treasurer of the Home Mission Board of the Moriah Association reported "received from Elder W. Nolen from the Beulah Church, \$5.00." There were six baptisms reported and a total of forty members. W. Nolen was preaching on the first and third Sundays.

W. Nolen and J. P. Pritchard were named as pastors in the associational minutes of 1840. Evidently Nolen resigned and Pritchard was called during the year. There was only one baptism and the membership had been reduced to twenty-four.

In 1842 the church had only eleven white members. Every Sunday at two o'clock Col. Boyd and Joseph Smith met the black members.

Miss McLean describes a relationship which continued with the Flint Hill Church for several years as follows:

"Every spring and fall the Baptists of Charlotte would go to Flint Hill for communion. One such day is described by Col. Boyd: 'May 14, 1843— This day my wife and self saw three baptized at Flint Hill, at 9:30 o'clock. Came up to the house at 11:00. Old Bro. Posey preached almost two hours. Bro. Thomason followed almost one hour. Twenty minutes intermission. Bro. Pritchard

about one hour and a half—one of his great visions. Communion then by Bros. Stricklin and Posey to a large number of members. All from our Charlotte Church communed; all in peace. My wife and self left Flint Hill for Charlotte at five o'clock; got home and ate supper by nine.'''

Again we quote from her to show the condition of the struggling church when it was twelve years old:

“In October, 1874, it seems that Col. Boyd rode 34 miles each way to attend the association. At that time he was 67 years of age. The letter he took to the association is as follows:

‘Charlotte Beulah Baptist Church sends greetings to the Mirah Association at Meadow Brush:

Dear Brethren:

We once more meet you in your deliberations with our brethren Joseph Smith (did not go) and Thomas Boyd. We have nothing to say to you. We are all at peace. We have had no preaching for some months. Dear Brethren, pray for us, that the Lord will send someone to go in and out before us. The state of our church is thus: Baptized, 1; Received by letter, none; Excommunicated, none; Dead, none; Dismissed, 3; Whole number, 39. (This included about 30 colored members). We send \$1.00 for minutes.'''

A copy of the Moriah Associational Minutes in the archives of the American Baptist Historical Society, Chester, Pennsylvania, for 1845, reports that the Beulah Church baptized three and was represented in the association by T. Boyd.

Dr. Taylor tells of the seeming failure of the First Baptist effort in Charlotte:

"This feeble church had neither a prosperous nor a long existence. Deaths and removals greatly weakened it, and a want of harmony between two prominent families resulted in its death after a heroic struggle for existence of about twelve years; and thus the work commenced through the instrumentality of Furman and Barnes in the great revival of 1832, seemed to be destroyed by discord and strife. But not so; for, although there was no longer a Baptist church in Charlotte, there were a number of loyal Baptists who were only waiting for the Lord to send them a leader."

And Miss McLean adds:

"In December, 1850, Col. Boyd records that for nearly seven years there had been no regular preaching. It is said by those who have some recollections of that time that once in a while some one would happen along, and there would be preaching in the court house, which stood on the present site of the Selwyn Hotel (northeast corner of Trade and Church Streets). Often these itinerant preachers, wearing blue trousers and carrying their saddlebags, were made fun of by the more cultured people, but however unlettered some of them may have been, they kept the Baptist cause from entirely dying out in the community during these years when Baptists in Charlotte were but a feeble folk."

The Moriah Associational Minutes for 1853 reports Joseph Smith as pastor, but no additional information is given.

The record of the Moriah Association meeting with Providence Church, Lancaster District, South Carolina, September 30, 1854, shows Beulah as not represented by messengers or letter but as sending fifty cents for the minutes.

II

Beulah Revived

The Committee on Church Extension, in 1854, realizing "the hopelessness of effecting permanent good in our towns and villages without a church edifice," urged the Baptist State Convention to organize a church extension society, to assist in building village churches. Another committee recommended that the convention maintain stations in Greensboro, Salisbury, Wadesboro, Goldsboro, Charlotte, Carthage, Lumberton, and Washington. The board employed six missionaries, one of whom was R. B. Jones. Dr. Taylor tells the story of his work in Charlotte:

"In 1853 or 1854 Rev. R. B. Jones, a missionary of the North Carolina Baptist State Convention, established a mission in Charlotte. He obtained permission to preach in the court house and commenced work. He did not find the way of a Baptist preacher in Charlotte strewn with flowers. The history of the late church was not at all helpful to him, the baser sort, of course, were not friendly to any preacher of the gospel, and the other denominations had but scant welcome for an aggressive Baptist preacher like R. B. Jones. One incident will suffice to show the annoyances with which he had to contend.

"As has already been stated, the Baptists had secured permission to hold services in the court house, and everything moved smoothly for a time; but one Sunday morning when Jones and his congregation appeared at the court house door they found

themselves locked out. Old blind Dick, the janitor, was found; but he said the key had been taken from him the previous night, by whom, and for what reason, he would not say. Mr. Jones was equal to the occasion. He mounted a goods box and preached to the people in the court yard. This novel way of preaching attracted the attention of those who passed by, many of whom stopped to hear him, and as a result he had a larger audience than he would have had if the key had not been lost. This evidently did not please those through whose influence he had been shut out, for at the next appointment he found an open door."

R. B. Jones was successful in his efforts to re-establish Baptist work in Charlotte. Miss McLean records the fact, and it is confirmed by T. J. Taylor, that he reorganized the Beulah Baptist Church of Christ in the courthouse, on the first Sunday in January, 1855, with the assistance of Dr. T. H. Pritchard, a son of Joseph P. Pritchard, who was a charter member of the original church in Charlotte.

T. J. Taylor reports that Major Benjamin Morrow "kindly gave the church a lot on the corner of Seventh and Brevard Streets on which was erected a neat brick house at a cost of about \$1,800. Perhaps the largest contribution to this building was made by Matthew A. Edwards, a wealthy member of Flint Hill Church, who resided some four miles east of Charlotte."

The Mecklenburg Registry of Deeds, Book 4, Page 53, records a duplicate deed in which Major Benjamin Morrow sold the lot to the church for \$300.00

Rev. R. B. Jones was cordially received at the fortieth anniversary session of the Moriah Baptist Association meeting with Meadow Branch Church in Union County, North Carolina,

October 5, 1855. He preached one of the missionary sermons. The report of the committee on requests and queries, E. David, chairman, included the following paragraph:

“We see in the letter from Beulah Church that an appeal is made to our charity, to aid in building their new house of worship, that it may, as near as possible, compete with those of other denominations. We, therefore, hope that a response will be made, by as liberal a contribution as may be in our power, both to building their house of worship, and to the support of the missionary who labors there.”

The Home Mission Board of the Moriah Association reported a contribution of \$15.00 paid to the Charlotte Mission. The associational minutes show that R. B. Jones was pastor, preaching on the first Sunday in each month, 3 baptized, 5 received by letter, 35 white and no black members, \$1.00 for minutes, \$2.00 for home missions, \$3.75 for state missions, and \$0.50 for J. T. Copeland whom the association had agreed to support for the rest of his life.

I have found no record as to when the new building was started, but it was not ready for occupancy until the fall of 1856.

The first minutes book of the church which I have been able to discover describes the entry into the new building as follows:

“Beulah Baptist Church of Christ
at Charlotte, N. C.
Sabbath, Sept. 7, 1856

This morning at half past 10 o'clock our new House of Worship was opened. Reading of the scriptures and sermon by Elder P. Nicholson from John IV 23. The house was completely filled and the audience gave serious attention. Elder R. B.

Jones, missionary of the North Carolina Baptist State Convention, who commenced laboring in this place the first sabbath in January, 1855, preached in the evening at 2 o'clock. Elder P. Nicholson preached again at night."

The entry in the church book on the following day indicates that internal difficulties had marred the peace and prosperity of the church. The actions recorded in the following paragraphs testify to the desire of the church to overcome its difficulties and to be successful in kingdom service.

"Monday Morning, Sept. 8, 1856.

"The church met in their house of worship at 9 o'clock. Elder R. B. Jones offered prayer. The church then sat in conference. Elder Jones in the chair. Visiting brethren were invited to seats with us. Elder Nicholson and Brethren Richard Smith, Richard Kendrick, and J. R. Garrison and M. Edwards of Sugar Creek Baptist Church, James Robeson of Long Creek Baptist Church, T. Robison and A. Robison of Salem Baptist Church, James Hawkins and Jacob Hawkins of Bruington Baptist Church, were present and accepted the invitation. (Bruington and Salem were in Gaston County).

"The moderator then rose and briefly stated the object of the meeting. Whereupon Brother John W. Gibson offered the following preamble and resolution:

"Whereas in the providence of God we have been enabled to erect a new House of Worship to the honor of His name, and whereas internal difficulties have existed that have marred our peace and fellowship, therefore,

“Resolved, that we the Beulah Baptist Church of Christ at Charlotte be dissolved, and invite a presbytery to constitute us into a new organization to be called the Charlotte Baptist Church of Christ,—the said new organization to have and to hold the property belonging to the Beulah Baptist Church of Christ at Charlotte, N. C.

“That the moderator appoint a committee to prepare a Covenant Letter and arrange business necessary for our organization this evening.

“Resolved furthermore that those members who were excluded in the aforementioned difficulties, and have since their exclusion maintained a Christian character, may be restored, on application to the Charlotte Baptist Church to fellowship therein.

“On motion of Bro. Joseph Smith the above resolution was unanimously adopted. The moderator appointed a committee to prepare the Covenant Letter and arrange business for the evening consisting of Elder P. Nicholson, and Deacons J. R. Garrison and T. Robison.

“On motion of J. W. Gibson, the moderator was added to the committee. After the singing of a hymn the church adjourned to meet at 3 o'clock this evening.”

“Monday evening, Sept. 8, 1856

“The church met according to adjournment. A presbytery was formed consisting of Elders P. Nicholson, J. M. Garrison, R. B. Jones and Deacons J. R. Garrison and Thompson Robison.

“Elder Nicholson read the Declaration of Faith and Covenant Letter, which were unanimously

adopted by the church. (See Appendix for copies of these documents). After the singing of an appropriate hymn and prayer by Elder R. B. Jones, the members who formerly composed the Beulah Baptist Church of Christ were now by their desire pronounced by the presbytery, the Charlotte Baptist Church of Christ.

"On behalf of the presbytery, Elder Jones gave the church the right hand of fellowship. Elder Nicholson delivered the charge.

"The Charlotte Baptist Church then sat in conference and elected Jno. W. Gibson their deacon, whom they sat before the presbytery for ordination. Elder J. M. Garrison offered the ordination prayer. Elder Jones delivered the charge. The church then appointed Matthew Edwards and Elder Robert B. Jones their trustees (neither are listed in the roll of members. R. B. Jones joined by letter from Bruington Church in Gaston County, June 10, 1857) and requested Elder Jones to write up the proceedings of their meetings and act as church clerk pro tem.

"Monday, Elder Nicholson preached to a large and attentive congregation. Our meeting then closed in consequence of being disappointed in the expectation of having other ministers to labor with us.

(Signed) ROBT. B. JONES
Moderator and Clerk Pro Tem."

Elder J. J. James arrived on Tuesday and preached each night until Friday evening. The first prayer meeting was held in the church on Tuesday evening.

A Sunday school was organized the third Sunday morning in September.

The roll book lists the following charter members:

WHITE MALE MEMBERS

Jasper Smith	Marcus F. Clark
John W. Gibson	R. N. Carter
J. D. Boyd	

WHITE FEMALE MEMBERS

Eliza M. Springs	Mrs. Asa George
Catherine Warlick	Altany Boyd
Minerva Stewart	

COLORED MALE MEMBERS

Jack, servant of Taylor	Jim, servant of Phifer
Moses, servant of Grier	Solomon, servant of Pharris
Bob, servant of Elms	George, servant of Elms

COLORED FEMALE MEMBERS

Peggy, servant of Jenkins	Eady, servant of Strange
Cynthia, servant of Caldwell	Alsey, servant of Cook
Dinah, servant of Hampton	—, servant of Williamson
Rose, servant of Brem	Charlotte, servant of Boyd
Mary, servant of Boyd	Maria, servant of Smith
Nellie, servant of Fox	Nancy, servant of Elms
Maria, servant of Edwards	

It is to be noted that servants of many people who were not themselves members of the church were included in its membership.

R. B. Jones began to devote full time to pastoral labors in Charlotte in January, 1857, but there is no record as to whether he continued to derive part of his support from the North Carolina Baptist State Convention. He resigned in December for the purpose of finishing his course at Wake Forest College.

III

Colored Members

We have no record as to when the church first received colored members. The only references in the records of the Beulah Church (which I have found) to colored members was the statement in the church letter to the Moriah Association in 1844 that 30 of the 39 members were colored, Miss McLean's statement that in 1847 there were 6 white and 19 colored members, and her statement that each Sunday afternoon at two o'clock Col. Boyd and Joseph Smith met the black members.

But there are several interesting references to the colored members in the church records between September 7, 1856, the date of the reorganization of the church, and January 5, 1868, when 53 colored members were granted letters to form a colored church.

There were 6 male and 13 female colored members in the reorganization of the church in 1856. A total of 36 colored men and 71 colored women were received into the Charlotte Baptist Church in the course of its history. Each slave had to secure his master's permission before he could join.

It appears from the minutes that the pastor met with the colored members on Sunday afternoons for conference and observance of the Lord's Supper until June 12, 1859, when a resolution that white and colored members observe the ordinance together was passed.

An example of the concern felt by colored members is found in "a proposition from Zacchaeus to form among the colored members a Benevolent Society for the relief of the aged and

sick of their own members'' (July 31, 1859) which was highly approved by the church.

The only evidence of any friction between white and colored members is found in the record of February 28, 1866, when the treasurer was instructed to shut off the gas from the use of the colored members unless they pay for it.

Bro. J. M. Springs, on May 30, 1866, moved that the colored members hold a meeting for the purpose of consulting upon the subject of their relations with the white members, whether they desire to form a separate church. Bro. Griffith was appointed to lay the matter before them.

Pastor Griffith did not make his report until August 8, but at that time he reported that the colored members had voted to remain with the church as heretofore. A little later in the year the colored members asked for the privilege of holding meetings in the church on Thursday evenings and the request was granted.

Letters of dismissal were granted on December 11, 1867, to the colored members for the purpose of organizing a church. The church was organized by Rev. Mr. Hinton and Rev. R. H. Griffith and the deacons of the church, February 5, 1868, with 59 members. Thus the second Baptist church to be organized in Charlotte was for the colored people.

The first colored Baptist church secured property on South Church Street, and with some Northern assistance erected a building in 1870. (See Mecklenburg Registry, Book 6, Page 771).

IV

Associational Relationships

As noted previously, in 1834 the Beulah Church joined the Moriah Baptist Association, which included churches in a wide area of South Carolina and a few in North Carolina. During the early years of the church's struggle for existence, it was usually represented in the annual meeting of the association.

The first reference to an association in the minute book of the church is dated September 5, 1857, when R. B. Jones and W. A. Cook were appointed as delegates to the association. The minutes of the Brown Creek Association, meeting at Mt. Olive Church in Anson County, October 9-12, 1857, includes the following paragraph: "The church at Charlotte, being newly constituted, presented a letter asking for admission into the association. After reading before the association a Declaration of the Principles on which it was organized, it was admitted." R. B. Jones is listed as the pastor and the church reported 53 members.

The Brown Creek Association had been organized by Faulk's, Monroe, and Mt. Olive churches in 1854. It became a strong association, but as Baptist work expanded, it lost churches to new associations. It disbanded sometime during the 1890's.

The church retained membership in the Brown Creek Association until 1871 when it requested its delegates to request a "letter of dismissal with a view to joining some other association of more convenient access." The Brown Creek minutes contain regular reports from the church for the years 1857-1861, 1864-1865, but it seems that the church was not represented nor

reported in 1862, 1863, 1866-1870, even though the church book records the election of delegates during some of these years.

October 7, 1871, the Brown Creek Association granted the Charlotte Church a letter of dismission. A committee of three was appointed by the church, July 31, 1872, to consider the matter of joining some more convenient association than Brown Creek from which it had withdrawn. One month later the committee recommended that the church take no action on joining an association at present.

The church met in special conference, June 18, 1873, to consider what action, if any, should be taken by the church in view of the proposed formation of a new association to be composed of the churches located in the triangular section of country of which Statesville, Salisbury, and Charlotte make the three angles. It was, after discussion, resolved that the church favors the formation of such an association, and that the pastor was authorized to appoint the delegates to represent the church at the proposed organization meeting on Friday before the fifth Lord's Day in July, 1873.

The story of the organization of the new association, known as South Yadkin Baptist Association, is told briefly in the minutes of the first session:

"October 17, 1783—In accordance with a resolution passed in meeting held at Cross Roads Church, October 6, 1873, delegates from churches in Iredell, Davie, Rowan, and Mecklenburg Counties met today at New Hope. Elder R. H. Griffith, Pastor at Charlotte, preached the introductory sermon from Acts 10:5, 6. Charlotte Church was represented by R. H. Griffith who was elected moderator of the new association. A mission board and a Sunday School Board were appointed. The Charlotte Church joined the new association."

When the South Yadkin Association met at New Hope Church in September, 1886, the Charlotte Church requested a letter of dismission to join the Mecklenburg-Cabarrus Association, which was to be organized the following month.

The first session of the Mecklenburg-Cabarrus Baptist Association was held with the Coldwater Church, Cabarrus County, October 14, 1886. Charlotte Baptist Church, represented by Pastor A. G. McManaway, was received into the association. The church remains in the Mecklenburg Baptist Association (Cabarrus Baptist Association was organized in 1935). It has been active in the entire associational program, furnishing its share of the leadership and money for all associational enterprises.

V

Pastors

I have not found sufficient source material to give many facts about the early pastors of the church. However, the minutes of the Moriah Association, for the years indicated, lists the following pastors:

Elder John Culpepper, Jr., is listed as supply pastor in 1834. Dr. C. B. Williams says: "Eighteen hundred thirty four was a most prosperous year in state missions. John Culpepper, in his seventieth year, in his sulky visited in 30 counties including Mecklenburg and Cabarrus." Evidently he visited his son and preached in Charlotte.

Elder W. Nolen preached on the first and third Sundays in 1838. He seems to have been succeeded by *J. P. Pritchard* in 1840. Pritchard and his wife were converted in the meeting held by Furman and Barnes in 1832. It seems that they joined the Presbyterian Church because the records of the First Presbyterian Church, Charlotte, for 1833, contain the statement that J. P. Pritchard, "having fallen into antinomian views of doctrine, and not being able to reconcile the baptism of infants with foreordination, left us and joined the Baptists." They joined the Flint Hill Church and were lettered out of it to become charter members of the Beulah Church.

I have not found the record of his ordination. Miss McLean says that he served as pastor at both Flint Hill and Charlotte for a time.

Pritchard also served as pastor of the Rocky River Church in the present Hopewell community. He "imbibed some very

dangerous doctrine during his last days, and this may account for the decline and death of this noble church (in 1850). They say that he accepted the hardshell creed and possibly a part of the Adventist faith; anyway, it ruined him in this section. He was the grandson of John Dinkins and the father of Dr. Thomas H. Pritchard." (Black).

The associational minutes of 1844 reported no preaching in Charlotte. In 1850 Col. Boyd wrote in his diary that the church had had no regular preaching in seven years. *Joseph Smith* is listed as pastor of the church in the 1853 associational minutes, but no additional information has been found about him.

R. B. JONES, 1853-1857

Rev. R. B. Jones, a missionary of the North Carolina Baptist State Convention, began to labor in Charlotte in 1853 or 1854, to revive the dead, or dormant, church. He, with the assistance of Dr. Thomas H. Pritchard, reorganized the church the first Sunday in January, 1855. He continued to serve the church as a missionary of the convention until January 1, 1857, when he "commenced his pastoral labors," devoting the whole of his time to the church. He resigned on November 15, 1857, to enter Wake Forest College. He left Charlotte and entered the college, January 1, 1858.

T. J. Taylor quotes William Boyd as saying: "The Convention never sent out a truer or more faithful preacher than R. B. Jones, in whose hands and labors Baptist doctrines and practices could not suffer."

R. H. GRIFFITH, January, 1858—March 3, 1869

Upon his resignation, the church requested R. B. Jones to correspond with the state board relative to securing someone to take his place. The corresponding secretary of the North Carolina Baptist State Convention suggested the name of Elder R. H. Griffith, and offered \$400.00 on his salary from the

state board. He was called and began his work as pastor on the fifth Lord's Day in January, 1858, coming to Charlotte from Union Mills Baptist Church in Davidson County.

The continued weakness of the church is indicated in its difficulty in paying the pastor's salary year after year. The record is: "Bro. Griffith was requested to present to the board our condition as a church, and the propriety of granting us further aid in the support of a pastor next year—if possible to get the same amount which was given last year, which was four hundred dollars." A letter from Dr. Thomas E. Skinner, corresponding secretary of the North Carolina Baptist State Convention, was read to the church, January 1, 1859, appropriating \$300.00 for pastoral support.

Another appeal for pastoral support was made when the convention met in Charlotte in 1859. The church, in annual business conference, October 24, 1860, "appointed Bro. Griffith to confer with the board and request a continuation of their assistance to aid us in supporting our pastor." On the following December 8, "Brother Griffith reported that owing to the demand for money, the treasurer (of the State Board) was not able to pay the amount agreed upon for this year, at present, and could not say what they would do for the next."

Pastor Griffith tendered his resignation on November 11, 1861, to become effective at the end of the year. Is it any wonder that he was discouraged? The quorum for transaction of business had been reduced to five male members, but there had not been a quorum present for nine months, and the church was \$220.00 in arrears on a \$360.00 annual salary. The resignation was not accepted. Delegates to the state convention presented a list of the members of the church and the means for supporting a pastor before the board, but were not able to secure an appropriation. However, the church managed to pledge \$300.00 for 1862 to which the Ladies Sewing Society agreed to add \$50.00 and Brother Griffith agreed to remain as

pastor with the understanding that he might preach one-fourth time to a church in Iredell County.

There are many references in the church records concerning the difficulty of the church in supporting the pastor. At the end of 1866 the church owed the pastor \$93.20. Each male member was asked to pay one dollar and each female member fifty cents to pay off the indebtedness. In December, 1867, Brother Brewer "was requested to obtain funds from persons outside the church for the purpose of paying the pastor's salary and expenses of the church."

"July 29, 1868—For balance of pastor's salary for last year, we could do nothing at present. The subject of salary for next year was next discussed and different opinions were expressed by the few members present, and all agreed and resolved to make every effort to pay our pastor, Brother Griffith, four hundred dollars for the present year, 1868, and he to dispense with the night services at pleasure."

On October 28 the deacons were instructed "to take up a weekly collection for the purpose of paying the pastor and for church expenses."

As an evidence of the effect of the Civil War upon the churches, we find this paragraph in the record for October 30, 1863:

"The pastor stated that there are brothers and sisters in our town, who are members of churches which are now within the lines of the enemy, and that it was desirable to receive the cooperation of these brethren and sisters. Brother Wm. A. Cook offered the following preamble and resolution:

"Whereas, there are in our midst a number of brethren and sisters, members of Baptist churches

in Portsmouth and Norfolk, and whom we desire to unite with us in the duties and privileges of the church, and since it is proper that they should still preserve their relations with their respective churches, therefore;

“Resolved that we as a church do cordially invite these brethren and sisters to unite with us in the ordinances and privileges of God’s House;—excepting actual membership;—and in the labors for our common Lord and the cause of Truth.”

Seventeen people immediately accepted this invitation.

“During the trying period of the Civil War the church experienced many hardships and discouragements. The Sunday school, which was perhaps the most encouraging feature of the church work, was at one time so reduced that there are only one teacher and scholar; but these two would not let it die, and soon it was re-organized under the superintendency of the late Mr. William Boyd.” (Taylor).

The first reference to a missionary society was in October, 1864, when A. M. Tabb, president, gave a report to the church and delegates were elected to the “Missionary Convention.” That the church believed in missions even in periods of hardship is shown by the action, February 1, 1865, that a missionary offering be taken each quarter. This action was taken when the church had an operating deficit of \$200.00.

Another innovation during Griffith’s pastorate was permission for a singing school to be held in the building provided it paid all expenses of wood and gas.

“In May, 1860, the church had one of the most painful experiences in its history. The preceding

year Lieutenant Chas. C. Lee had been detailed from the army to teach in the Mecklenburg Military Institute, coming to Charlotte from West Troy, N. Y. He united with the church by letter, and became one of its most devoted members, the superintendent as well as a faithful teacher in the Sunday School. He was a man of learning, a gentleman of the highest type, a noble character, and a man who added strength to the church. While not trying to lead others to accept his views, it became known that from his thought and study he held some views relating to the Trinity which were not in accord with the views held by the church. He had explained his views to the pastor of the church in West Troy before becoming a member of that church, and in presenting his letter to the church here, he did so with the understanding that membership in a Baptist church did not depend so much upon uniformity of views as upon love to God and love to man, and that each was to interpret the Bible for himself. When he learned that his belief was not in accord with that of the church in a matter which they deemed vital and fundamental, he made a most manly, straightforward statement to the church, and requested that they act out their duty, however painful it might be to them or to him, as he did not wish them to be swerved from a sense of duty by their regard for him. In withdrawing fellowship from him, the church put on record their testimonial to his uniformly exemplary conduct, and expressed their high appreciation of his great service to the church, and to the Christian spirit he manifested during the painful proceedings in his case. It has been said that 'it was like extracting their

pearl tooth' for the church to exclude from fellowship this man whom all so loved and admired. He continued to attend church regularly. When the war began, he entered the army, fighting for the South, and was made Lieutenant Colonel of the Thirty-Seventh Regiment of North Carolina State Troops. He fell at the battle of Seven Pines, gallantly leading his regiment in a heroic charge. They who still remember him love his memory to this day." (McLean).

The following paragraphs are copied from T. J. Taylor's paper entitled "Early Baptist Efforts in Charlotte:"

"The church was blessed with four gracious revivals during the pastorate. The first of these occurred in 1859. Rev. J. K. Mendenhall, of Camden, S. C., did the preaching. Large crowds attended the services, and a goodly number were converted. Some of these united with other denominations, but a good many were baptized, and the membership of the church was considerably increased in consequence of this meeting. In 1863 Dr. W. M. Young of Wilmington aided pastor Griffith in a gracious revival, during which many were converted and several were added to the church. In 1867, J. B. Hardwick, then pastor at Goldsboro, assisted in a meeting of considerable interest. The last series of meetings held during Dr. Griffith's pastorate was conducted in 1868 by the late Dr. T. H. Pritchard. The interest was good and the membership of the church was increased and revived.

"When Griffith came to Charlotte Baptists were regarded as ignorant and unlearned and their preachers received but little attention from other

denominations. It was a part of his work to elevate Baptists and Baptist principles in the estimation of that community, and this he faithfully did.

"As a scholar, Dr. Griffith was profound and broad; socially, he was genial, interesting and pleasing; as a Christian, he was spiritual, devout and consecrated; as a preacher he was able, eloquent, and scriptural; and as a pastor, he was prudent, patient and persevering.

"Owing to unfortunate dissensions Dr. Griffith resigned the pastorate of the church in March, 1869. He had been a faithful pastor and the majority of the church recognized his worth and loved him dearly. There were a few, however, who would not cooperate with him, and thus stood in the way of success. When his resignation was offered, the church by an overwhelming majority refused to accept it, and urged him to remain with them as their pastor. This he kindly but positively declined to do, and the church reluctantly accepted his resignation, and thus, after eleven years, this noble man of God was relieved of the responsibilities that he assumed when he became pastor of the church.

"Two incidents will serve to show the love and esteem in which he was held by the church and the community.

"The first occurred a short time after his resignation had been accepted. Rev. R. H. Moody visited the town and preached on Sunday. It was the regular time for the celebration of the Lord's Supper. At the close of the communion service, the congregation, at the suggestion of the preacher,

arose to give to each other the hand of loving fellowship, and as if by one impulse they gathered around their old pastor and pressed his hand with many assurances of love and confidence. It was a scene never to be forgotten by those who witnessed it.

"The other incident revealed his standing in the community outside of the church. Without understanding the particulars, it was generally supposed by those without that the church had sacrificed the pastor at the demand of certain unworthy members; therefore, some prominent gentlemen of the city came to Mr. Griffith and offered to put at his disposal the opera house for holding Sunday services, at the same time guaranteeing to him a satisfactory pecuniary support. Never did the true greatness of this man of God more brightly shine than on that occasion. He replied: 'Gentlemen, I appreciate the motives, and with all my heart I thank you for your kind offer, but I have given eleven years of my life to the work of establishing and building up a Baptist church in this city, and I cannot, I will not take a single step that might divide its members or in any way hinder its prosperity.' The esteem that these gentlemen had for him before was increased tenfold by this brave and manly reply."

Dr. Griffith lived in Charlotte until 1882 when he and his daughters, Betty and Maggie, moved to Greenville, S. C.

PASTORLESS, MARCH, 1869—OCTOBER 1, 1871

The deacons, serving as a pulpit committee, on August 4, 1869, reported difficulty in finding anyone to preach. One

week later the church re-elected Dr. Griffith but he declined. Brother H. Petty was called June 19, 1870, but did not accept.

S. P. Smith and William Boyd attended the state convention in Raleigh in November, and, upon their return, reported the names of several ministers whom they thought could be secured.

Rev. John Mitchell was called January 1, 1871, at a salary of \$700.00 with the assurance of Dr. Sumner that the Marion Mission Board would pay \$300.00 of that amount. His churches would not release him.

Rev. A. J. Emerson was called at a salary of \$1,200.00 with the aid of the Missionary Board at Marion, Alabama. He declined.

Rev. William Harrison Williams was called April 5, 1871, but wired "if immediate decision is necessary, I must decline the call."

Rev. William Royal, D.D., was called, April 19. He visited the church and accepted the call on April 22, but he resigned before moving on the field.

J. B. BOONE, OCTOBER 1, 1871—OCTOBER 1, 1873

J. B. Boone, was unanimously elected to serve as pastor on October 1, 1871, and he accepted at a salary of \$60.00 per month to begin immediately.

There were evidences of new life in 1872 in the appointment of committees on lights, financial system, and welcoming strangers. The church adopted a mission Sunday school which had been started by the teachers of the Charlotte Baptist Sunday School.

A new financial plan was adopted and an effort was made to correct the church roll.

A letter was received by the church from the Central Committee of the Board of Education of the North Carolina Baptist

State Convention, March 9, 1873, requesting that the pastor be released from his duties while acting as their agent in assisting to raise the \$100,000.00 endowment for Wake Forest College. The request was granted and the church agreed to continue his salary.

Mr. Boone seems not to have served the church longer. He was pastor at Independence Hill 1875-1877. John A. Broadus, D.D., preached as supply pastor in October and November.

The church called Rev. Lucius Cuthbert in April, 1874, and Dr. W. M. Wingate in September. Both declined. The church remained pastorless almost one year.

REV. THEODORE WHITFIELD

SEPTEMBER 1, 1874—DECEMBER 31, 1881

Rev. Theodore Whitfield of Meridian, Mississippi, and Rev. Clarence M. Dixon of Shelby, North Carolina, conducted a revival during the first two weeks in September, 1874, in which 21 were added to the church by baptism and 6 by letter. The church called Rev. Theodore Whitfield as pastor, dating his service back to September 1, and agreeing to pay him \$1,200.00 per year in monthly installments.

In 1875, Capt. Asa George was requested to train the choir, the backs of the pews were remodeled to make them more comfortable, a new organ was purchased, and a movement to build a parsonage was started.

It was voted that the parsonage be built at the back of the church at an estimated cost of \$1,500.00. The estate of Mrs. Jane Spears, which had been left to the church in 1873, and which amounted to about \$300.00, was used in this project.

Mrs. Whitfield organized the Women's Aid and Benevolent Society and in 1876 ushers were enlisted for the first time and the pastor was granted a vacation.

The activity in the building of the new church on Tryon Street is recorded on pages 61-67.

Mr. Whitfield resigned February 2, 1881, when the church was far behind with his salary but was persuaded to reconsider and remain. He made his resignation final at the end of the year. The church borrowed \$500.00 from Mutual Building and Loan Association to relieve a mortgage on the parsonage held by him, and made effort to pay an additional \$211.00 due him.

The following resolution was adopted January 2, 1882 concerning his service:

“Rev. Dr. Theo. Whitfield, for seven years pastor of this church, having presented his resignation and dissolved the pastoral relation existing between him and us:

“1. We accept the resignation, now presented for the second time, and in the severance of the ties which have bound us so long and so closely together, take occasion to express the feelings we entertain for him as a faithful servant of the Most High.

“2. During his administration there have been nearly 100 persons baptized into the fellowship of this church and about the same number received by letters. But owing to changes of residence, and other causes of loss, our aggregate is still only about 150 resident members. Thus it has come to pass that there has never been that commingling together, and demonstration of brotherly love that is so much to be desired. Much however in this direction has been done by our devoted pastor and by his pious and accomplished family.

“We hold him in high esteem as an able theologian, eminent as well for his zeal as for his

scholarly attainments; as a devout man of God, faithful as a preacher, earnest in his efforts to advance the cause of righteousness, upright in his walk and conversation, and gentle in manners,—in loveliness.

“Our prayers follow him and his that, sharing in the comfort which they have brought to others, their days may be long and full of blessings. Our thanks rise to God for the benefits we have received under his pastoral ministrations.”

Rev. Joseph E. Carter was called as pastor upon recommendation of the deacons in January, 1882, but declined.

REV. O. F. GREGORY, APRIL 2, 1882—FEBRUARY 10, 1885

Rev. O. F. Gregory became pastor April 2, 1882, at a salary of not less than \$800.00 and the use of the parsonage.

A new administrative program was adopted immediately. It was so strange to the usual Baptist procedure that it is given in full here.

“Whereas it has been proven by past experience that frequent church conferences do not advance the harmony and usefulness of the church, and

“Whereas, it is best with a new pastor to have thorough reorganization of the working plans of the church

“Therefore, be it resolved:

“I. That the Deacons and Clerk of the church with an equal number of male members, and the Pastor as chairman, be appointed an Executive Committee, to take charge of all the temporal and financial concerns of this church with full power to

act, and that they submit a synopsis of all their doings to a full conference of the church to be held on the first Monday in July, October, January and April, but shall have no power to incur any indebtedness without special authority from the church.

“II. That the present Building Committee be dismissed and the Executive Committee instructed to proceed with the work of erecting the new House of Worship as rapidly as possible without incurring debt.

“III. That the action of the church electing several treasurers be annulled and that the Executive Committee appoint one treasurer who shall receive, pay out, and account for all monies of the church in such a manner as the committee may require; and that the committee may appoint such of their number as may seem best to attend to the various objects to which we contribute.

“IV. That we pledge our hearty support and cooperation to these brethren in their responsible and arduous work.

“V. That the Executive Committee be instructed to meet at least once a month, at such a time and place as may be agreed upon among themselves.

“VI. That we recognize in the Woman's Missionary Society a great power for good and request them to act as a Committee on Missions and that they endeavor to secure systematic contributions for missions from every member of the church, and that the pastor be requested to aid them in this work.

"VII. That the Ladies of the church be urged to unite themselves with the Ladies Aid Society in their laudible enterprise and undertaking.

"VIII. That we recognize in "The Gleaners" a great power for good and urge all our young members to identify themselves with this society.

"IX. That all previous resolutions regarding public collections in the church and Sunday School be annulled, and that the Executive Committee prepare such a schedule, as may seem to them for the best interest of the church,—This section is not to be construed as relating to any subscriptions hitherto made.

"X. That the Executive Committee be requested to cooperate with the Superintendent in devising means to supply the needs of the school, and increasing its usefulness.

"XI. That the Executive Committee be instructed to revise the Roll of the Church and present at each quarterly conference the names of those who are subject to discipline; provided that no charges shall ever be brought against a member in church conference until after every scriptural effort has been made to reclaim the wanderer and the offending party has been personally interviewed by the pastor, and at least one of the Committee, or corresponded with if he or she shall have left the city."

Another development in church administration during Dr. Gregory's pastorate was the appointment, October 22, 1884, of the following ten committees on which every male church member was asked to serve:

1. On balance due on the building fund
2. On condition of the building
3. On the poor
4. On music
5. On seating strangers
6. On the sale of the old property
7. On the Sunday School
8. On finances
9. On discipline and the revision of the church roll
10. On missions.

At that time the executive committee was dismissed. The centralization of authority in it must have proved unsatisfactory.

The church agreed to employ an organist in January, 1885.

Dr. Gregory tendered his resignation effective February 10, 1885. He moved from Charlotte to New Orleans, and later to Baltimore where he served for many years. Gregory Memorial Church in Baltimore is named for him.

The following note appeared in the bulletin of First Baptist Church, Charlotte, North Carolina, January 26, 1919:

“Rev. O. F. Gregory, D.D., passed away suddenly in Baltimore a few days ago.—This noble minister has filled many places of importance and for thirty-nine years has been one of the honored secretaries of the Southern Baptist Convention.”

Dr. T. H. Pritchard, D.D., was called as pastor, March 25, 1885, but did not accept.

A. G. McMANAWAY, OCTOBER 25, 1885—AUGUST 17, 1892

Rev. A. G. McManaway, who was pastor at Louisburg, North Carolina, was called by the Charlotte church, April 15, 1885. He visited Charlotte and preached for the church May 3.

In accepting the call, he said that he could not move to Charlotte before fall and recommended that a supply be called. The church failed in its effort to secure both A. T. Robertson and E. M. Poteat. There is no record as to the preacher secured.

Mr. McManaway began his work as pastor, October 25, conducting a revival meeting in which 24 were received by baptism and 4 by letter.

The familiar story of financial struggle is written in the minutes of June 22, 1886, the treasurer reporting the church to be about \$500.00 in debt.

The first attempt at the formation of a budget was reported in December, 1886, when T. L. Vail reported the expenditures for the preceding year with estimates for the new year. The total estimate was \$2,500.00. The membership was 292.

The first appearance in the church records of the name, "Tryon Street Baptist Church," is in 1887.

The story of the excellent leadership of the pastor in the establishment of the Trade Street Mission, at Trade and Cedar streets, the erection of the building, and its later organization into the Olivet Baptist Church will be found in the chapter on Local Missions. The church met in Y. M. C. A. Hall in 1890 while its building was undergoing extensive repairs.

The church voted, April 27, 1892, that "members of this church who engage in dancing shall be subject to discipline for the same; and if, after due warning, admonition, and entreaty, they still persist in dancing, the fellowship of the church shall be withdrawn from them."

Mr. McManaway greatly surprised the church when he submitted his resignation, August 7, 1892. The church refused to accept it. But the following week the clerk read the following letter recorded here because of the very fine spirit manifested in it:

"Dear Brethren and Sisters:

"The resignation now pending is final. My work among you is finished. My farewell sermon has been preached. If I have omitted any word or teaching, exhortation, warning or reproof, it would not be worthwhile to supply it now. If none were omitted I could not repeat any of them with greater emphasis than I have used before, hence I have but to ask you now that you remember the words that I spoke unto you while I was yet with you.

"I trust it will be your good pleasure to publish no complimentary resolutions with reference to my work among you. If that work has been of the right sort, it will speak for itself through the years that are to come. If it has not been of the right sort, complimentary resolutions cannot bolster it up, so I ask that you kindly leave it to stand on its own merits. Let me add, however, that I am not insensible to the kind expressions that have been used with reference to my resignation. From minister and layman, Jew and Gentile, saint and sinner, have come words that have touched my heart to the deepest core. Emotions too deep for utterance except by tears have more than once been stirred within me.

"I bespeak for my successor the same co-operation from you and the same degree of recognition and kindness from the people generally that have been so freely accorded me.

"And now farewell.

A. G. McMANAWAY."

The McManaways moved to First Baptist Church, Little Rock, Arkansas.

DR. T. H. PRITCHARD, JANUARY 1, 1893—MAY, 1896

Dr. Thomas Henderson Pritchard, son of Jas. P. Pritchard who was a charter member of the Beulah Baptist Church in Charlotte, was born in Charlotte in 1832. Miss McLean says that he attended the First Presbyterian Sunday School (Beulah was evidently dormant at the time) in which he learned the Westminster Shorter Catechism. He worked his way through Wake Forest College, graduating as valedictorian in 1854. He served as agent of the college for one year and then became pastor in Hartford in November, 1855.

He assisted R. B. Jones in the reorganization of the Beulah Church in 1855. He read theology with Dr. John A. Broadus of Charlottesville, Virginia, in 1858; filled the pulpit of the Fredericksburg, Virginia, church in 1859; served as pastor of Franklin Square Church, Baltimore, 1860-1863, when he was arrested and banished to the South for being a rebel; served as supply pastor of First Church, Raleigh, N. C., November, 1863 to May, 1865; pastor, First Church, Petersburg, Virginia, July, 1865 to February, 1868; became pastor, First Church, Raleigh, N. C., February, 1868; and served as corresponding secretary of State Mission Board for seven years.

Dr. Pritchard was president of Wake Forest College from September, 1879, to June, 1882, when he became pastor of Broadway Baptist Church, Louisville, Kentucky. He went from Louisville to First Baptist Church, Wilmington, N. C.

He had declined the call of the Charlotte Church in 1885, but the deacons recommended and he was called again, October 5, 1892. He accepted this call, coming to Charlotte from the First Baptist Church of Wilmington, North Carolina, January 1, 1893.

In May the church appointed J. A. Durham, B. F. Withers and Dr. C. G. McManaway as a committee to build a new Sunday school room. It cost about \$2,500.00 and seated 200 people. There were no classrooms but it did include a pastor's study.

The evangelistic zeal of Dr. Pritchard is indicated in the fact that he and Dr. L. R. Pruette, pastor at Olivet at the time, pitched a tent on North Caldwell Street and preached alternately each night for four weeks in September, 1895. There were about 100 conversions. A mission Sunday school was organized, out of which Twelfth Street Baptist Church was organized, June 15, 1896.

He led the church to participate liberally in the support of L. R. Pruette as city missionary. This project resulted in the real expansion of Baptist work in Charlotte. Missions were established in Dilworth, Groveton, and Belmont Park.

The church sustained the loss of her beloved pastor in May, 1896. He died in New York City where he had gone for treatment.

Dr. Pruette's diary contains the following entry concerning Dr. Pritchard's funeral:

"May 21, 1896—The funeral exercise of Dr. Pritchard was conducted in Tryon Street Church as follows: Music, Invocation by Rev. L. R. Pruette, Hymn announced by Rev. J. R. Hankins, Prayer by Dr. Brooks, Solo, Addresses by Drs. Taylor, Preston, Bowman and Rev. Huffman. Prayer by Rev. H. L. Atkins. Hymn, Asleep in Jesus. 5000 or more attended the exercises."

Interment was in Elmwood Cemetery.

A plaque has been placed in the foyer of the church auditorium with the following inscription:

Rev. Thos. H. Pritchard, D.D.
Pastor of this church from
January 1, 1893
To the close of his life
May 23, 1896
'A prince in Israel has fallen'
'For he was a good man and full
of the Holy Ghost and of faith'
Erected by
the Young People's Mission Band.

DR. A. C. BARRON, NOVEMBER 1, 1896—AUGUST 19, 1905

Dr. A. C. Barron and Dr. H. M. Wharton of Baltimore held a revival meeting under the auspices of First Baptist Church in an auditorium seating several thousand people at the rear of Tryon Street Methodist Church on West Sixth Street in the summer of 1895. As a result of this meeting all Charlotte loved Dr. Barron. Therefore, it is not strange that the people should call Dr. Barron as their pastor to succeed Dr. Pritchard. He began his work as pastor on November 1, preaching on "The Scarlet Line in the Window," a sermon repeated several times by request.

"Dr. Barron was born near Columbus, Georgia, May 31, 1884. His father died when he was eighteen months old. At nine years of age misfortune befell him and he was forced to make his own living, working with a newspaper. At the age of fifteen he was supporting himself and mother, and worked his way through college by setting type and studying at night. He graduated at

Howard College in Alabama. He joined the Confederate Army, but was discharged on account of ill health and again entered newspaper business, editing a daily paper at Atlanta, Georgia. During the war, he read law under Judge Cleaton, of Alabama, for a short while, but changed his mind, and at the age of 19 began studying for the ministry.

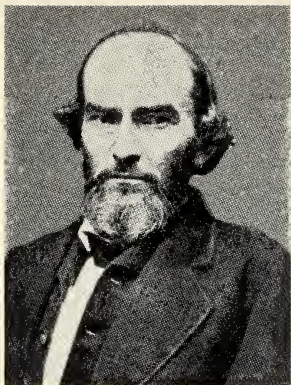
"His first charge was Adams Street Baptist Church, Montgomery, Alabama, 1870. He preached at Tuskegee, Alabama, two years, and then at Lexington, Va., where he married Miss Addie V. Mason in 1874. He was called to the Baptist Church at Culpeper, Va., in 1875, and remained there until 1882, when he went to Berryhill, Va. In 1884 he took charge of Fulton Avenue Baptist Church, Baltimore, Md., where he did what he considered his life's best work, taking charge of a church with 40 members; in ten years his labor resulted in the building of a great church. While pastor of that church he was also the editor of the *Baltimore Baptist*. With Rev. H. M. Wharton, 1894, he began evangelistic work. For two years he met with remarkable success." (*The Charlotte Observer*, August 20, 1905).

The church records for the period of Dr. Barron's pastorate have not been available, but *The Charlotte News* and *The Charlotte Observer* report such activities as participation in a city-wide religious census, the organization of Baraca and Phila-thea classes, the reaching of an attendance of 385 in Sunday school, the operation of Olivet Sunday School, the entertainment of the Baptist State Convention in 1903, and Sunday school excursions to Asheville.

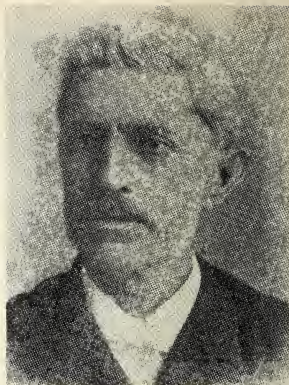
"Baby Day" was observed first on July 17, 1904.



DR. CASPER CARL WARREN
Pastor Since December 1, 1943



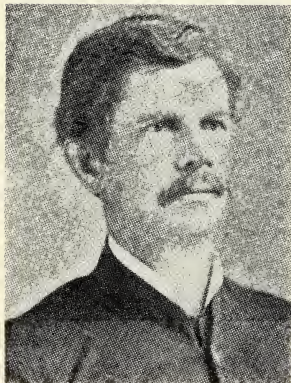
R. B. JONES, *Pastor*
1853-1857



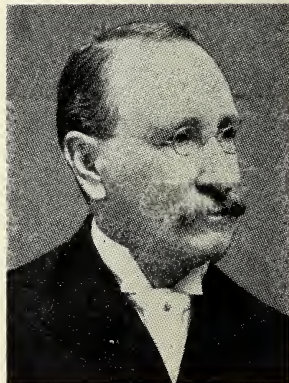
R. H. GRIFFITH, *Pastor*
1858-1869



J. B. BOONE, *Pastor*
1871-1873



THEODORE WHITFIELD, *Pastor*
1874-1881



O. F. GREGORY, *Pastor*
1882-1885



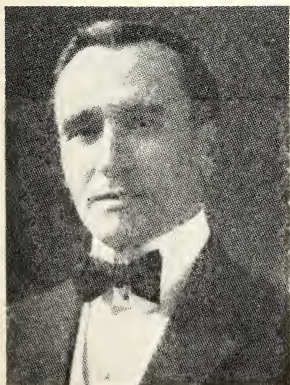
A. G. McMANNAWAY, *Pastor*
1885-1892



T. H. PRITCHARD, *Pastor*
1893-1896



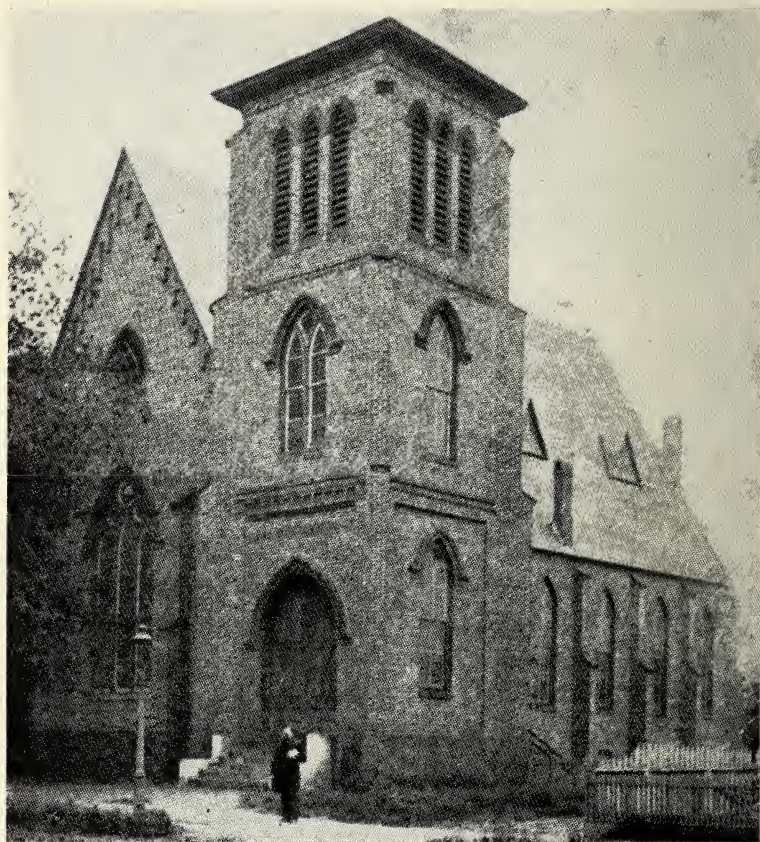
A. C. BARRON, *Pastor*
1896-1905



W. M. VINES, *Pastor*
1913-1917



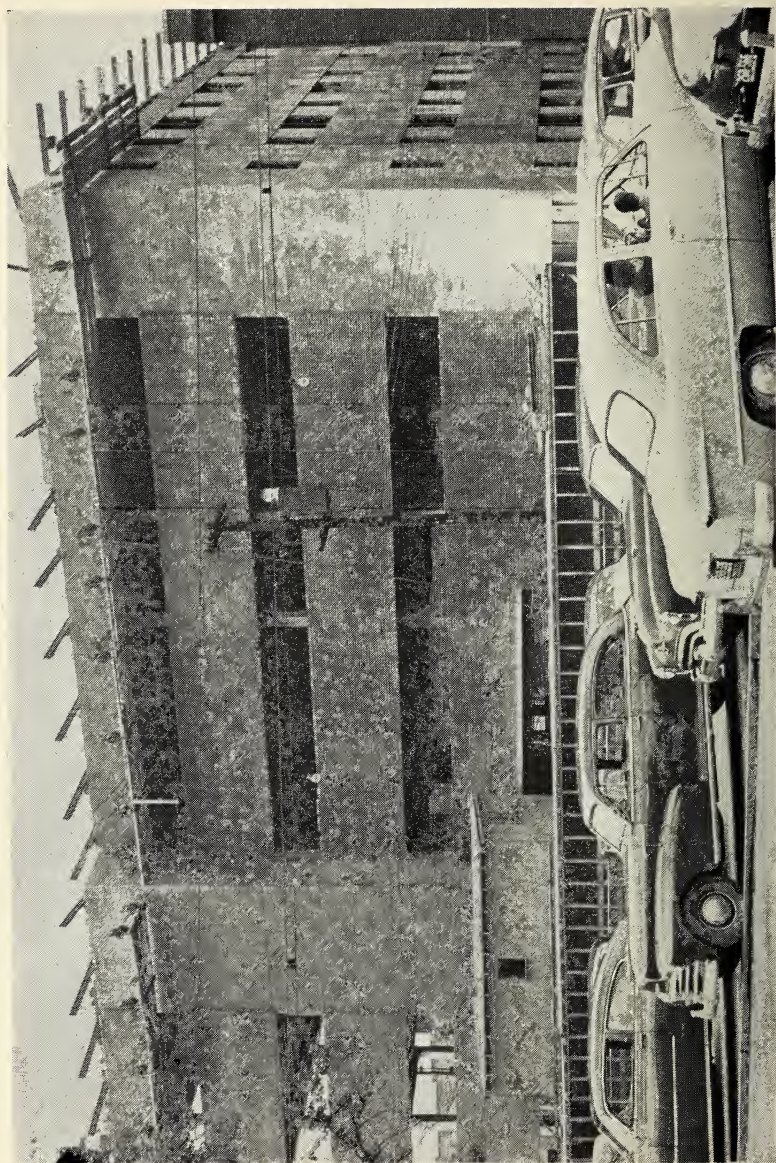
LUTHER LITTLE, *Pastor*
1918-1943



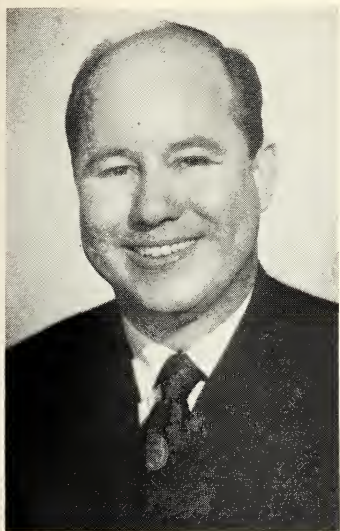
FIRST BAPTIST CHURCH
CHARLOTTE, NORTH CAROLINA
As Completed in 1884



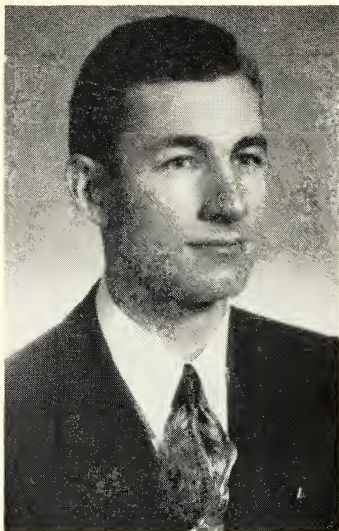
FIRST BAPTIST CHURCH
CHARLOTTE, NORTH CAROLINA
1953



MEMORIAL EDUCATION BUILDING Under Construction 1953



KEENER PHARR
Minister of Education



VERL L. CAPPS
Minister of Music



MARIE ROBERTS
Educational Secretary



ROBERT RODWELL
Organist



MRS. J. E. PRICE
Financial Secretary



RUTH GRAHAM
Youth Director



JOYCE PRESSLEY
Church Secretary



MRS. C. H. MICHAUX
Hostess



MRS. R. E. AGNEW
Church Visitor

Dr. Barron led the church to employ Miss Carrie Booker of Mt. Airy as city missionary to work both at the church and at Olivet mission.

During his pastorate it became necessary to enlarge the Sunday school room, and a parsonage was built at 506 North Tryon.

In November, 1901, he assisted with the organization of the mission which had been established in Dilworth in 1895 into Pritchard Memorial Baptist Church, with 46 charter members, most of whom were from First Church, and in May, 1903, he helped to organize Chadwick Baptist Church.

The Mecklenburg-Cabarrus Associational minutes record progress of the church from a Sunday school enrolment of 286 during his first year to 623 in his last year. The average attendance was 325 in 1905. Total gifts increased from \$2,453.50 to \$5,825.78, and gifts to missions from \$630.46 to \$1,713.75. He baptized 142 in the nine years.

A little four-year-old girl was burned to death while her mother was away from home earning a living. It was from this incident that Dr. Barron, from his sacred desk, organized the Charlotte Day Nursery Association to care for little children in the absence of their mothers while the latter are earning daily bread to care for their little ones.

Dr. Barron attended the International Baptist Congress in London in June, 1905, after which he made a tour of Europe. On his way home he stopped at the home of his daughter in Somerset, Virginia, where his wife and two maiden daughters were visiting. As he started to the station to return to Charlotte he suffered a stroke of paralysis from which he never recovered. He died August 19. His body was brought to Charlotte where the funeral was conducted by Dr. J. O. Adams, pastor of Pritchard Memorial Baptist Church, and Rev. L. R. Pruette, pastor of Ninth Avenue Baptist Church, assisted by Revs. J. Ed Thompson,

J. A. Dorritee, and W. W. Orr. The burial was in Elmwood Cemetery.

The Charlotte Observer paid this tribute:

"Dr. Barron was full of the milk of human kindness. He was temperate, generous, tolerant, valiant, honest and faithful. He loved his fellow-man and had a way about him that attracted all sorts of men to him. His heart went out to the weak man. Dr. Barron was a learned man, an able preacher, an eloquent speaker, an earnest Christian worker and a noble character. Sainly men loved him for his goodness and sinners for his kindness and liberality."

The Young People's Mission Band and the Baraca Class erected a memorial tablet in the foyer of the auditorium inscribed as follows:

In Loving Memory of
Rev. Alonzo Church Barron, D.D.
"A preacher of righteousness"
May 3, 1884—August 19, 1905
Pastor of this church 1896—1905
'For I determined to know nothing
among you save Jesus Christ and
Him crucified.'

Dr. C. T. Willingham, missionary to Japan, served several months as supply pastor.

Rev. George W. Quick of Gardner, Mass., was called as pastor, but declined with regrets.

H. H. HULTEN, APRIL 15, 1906—SEPTEMBER, 1912

Rev. H. H. Hulten, a graduate of William Jewell College, who was pastor of First Baptist Church, Kansas City, Missouri, was called as pastor, April 15, 1906, at the age of twenty-four years.

During the remainder of the year he preached to overflow congregations, and there were many additions to the church. The Sunday school room was enlarged at a cost of \$5,000.00, and plans were inaugurated for a new \$50,000.00 auditorium to seat more than one thousand people on which construction was begun in August, 1907. It was occupied May 2, 1909.

The Charlotte Observer reported on December 12, 1908, that he had been called "to the largest, wealthiest, and most cultured church in the Southern Baptist Convention" (Broadway Baptist, Louisville, Kentucky) at an annual salary of \$7,000.00, but he chose to remain in Charlotte.

Dr. Hulten resigned in September, 1912 to become pastor of Oklahoma City's First Baptist Church.

W. M. VINES, JUNE, 1913—1917

Dr. W. M. Vines, pastor in St. Joseph, Missouri, was called for the third time in the spring of 1913 and began his work on the first Sunday in June.

Perhaps the strongest emphasis during Dr. Vines' pastorate was upon evangelism. In the fall of 1913, he conducted his own meeting; and had the assistance of Dr. and Mrs. J. H. Dew of Liberty, Missouri, in the spring of 1914.

Dr. Vines served as chairman of the executive committee for a city-wide revival in 1915, conducted by Dr. J. Wilbur Chapman and Charles M. Alexander. An auditorium seating about 6,000 people was erected on East Avenue and was filled at almost every service.

The evangelistic force of the Home Mission Board conducted simultaneous revival campaigns in the Baptist churches of the city in 1916.

The last \$16,000.00 of indebtedness was paid in 1917.

Dr. Vines was a Tennessean, born at Jonesboro in 1867. He attended the University of Chicago and the Southern Baptist Theological Seminary. He held pastorates in Johnson City, Tennessee; Asheville, North Carolina; Norfolk, Virginia; St. Joseph, Missouri; and Greenwood, South Carolina. He served for a time as a member of the faculty of Furman University, and later as evangelist for the Southern Baptist Convention. His last service was rendered as a teacher in the department of religion of Howard College.

DR. LUTHER LITTLE, JANUARY, 1918—JULY, 1943

Dr. Luther Little of Jackson, Tennessee, was given a unanimous call by the church to begin work January 15, 1918, upon the recommendation of a committee composed of W. C. Dowd, J. A. Durham, T. S. Franklin, J. P. Hackney, H. G. Harper, and V. J. Guthery. He served 25 years, 7 months through a period of two major wars and a severe depression.

Luther Little was born near Tuscumbia, Alabama, the youngest of the ten children of Rufus Lafayette and Martha Ann McGaughy Little. In his infancy his parents moved to Booneville, Mississippi, where he attended public school, was converted and joined the Baptist Church, and was licensed to preach when 16 years of age.

He worked his way through Mississippi College by cleaning the chapel and washing dishes, but he also made a fine scholastic record and won nearly every medal offered for debate and oratory. He was graduated from the Southern Baptist Theological Seminary, Louisville, Kentucky.

His first pastorate was at Brownsville, Tennessee. Then he served as pastor of First Baptist Church, Fort Worth, Texas;

First Baptist Church, Galveston, Texas; as evangelist for the Home Mission Board; as pastor of the Tabernacle Baptist Church, Seattle, Washington; First Baptist Church, Jackson, Tennessee; and finally First Baptist Church, Charlotte, North Carolina.

Dr. Little instituted the radio broadcasting of the regular Sunday services in October, 1921 over W. B. T. and later transferred it to W. S. O. C. He continued to broadcast these services throughout his ministry in Charlotte. He is said to be the first man in the United States to broadcast a regular church service. To thousands who were unable to attend church services, his sermons gave comfort and help.

Another innovation in Charlotte was the Junior Church for boys and girls, ages 6 through 13. It met during the school months from April 17, 1927, until Dr. Little's retirement in 1943. C. A. Duckworth was its leader from the beginning.

Dr. Little was successful in securing such men as A. C. Dixon, W. B. Riley, Leon Tucker, William Evans, A. T. Robertson, John Roach Stratton, and Len G. Broughton for Bible conferences and revivals.

During his pastorate the church participated in the Baptist 75 Million Campaign, erected a new educational building, acquired the property of the Presbyterian Standard Printing Company and converted it into educational space, operated a Soldier Center during the First and Second World wars, began its Vacation Bible school work, and began to observe Student Night at Christmas.

The summer program was light. Sunday school teachers took vacations while substitutes taught, the church bulletin was discontinued, and there were no midweek prayer meetings nor Junior Church services.

One of the happiest days of Dr. Little's pastorate was May 23, 1943, just two months preceding his retirement, when all

church property, including the auditorium, educational building and Garland Court annex was dedicated, free of debt.

The Charlotte Observer, December 28, 1952, (the twenty-fifth anniversary of Dr. Little's pastorate in Charlotte), carried a long front page story beginning as follows:

"Rev. Luther Little, D.D., pastor of First Baptist Church since 1917, at the morning service yesterday announced his intention of retiring from the pastorate, effective the last Sunday in July, 1943. After retirement as pastor, Dr. Little will become pastor emeritus. He and Mrs. Little will continue to live in Charlotte."

At that time Dr. Little gave the following tabulation of his work as pastor of First Baptist Church: Regular Sunday sermons, 2,198; preached in three local revivals, 70; preached in outside revivals, 1,279; commencement sermons, 111; total sermons, 3,658; speeches and addresses, 1,376; prayer meeting talks, 1,257; visits and calls, 17,273; attended class meetings, etc., 1,488; attended Sunday school, 1,392; in contact with Training Union, 1,392; weddings, 753; funerals, 1,022; members received for baptism, 2,079; members received by letter, etc., 6,792; total number received into the church, 8,871; present church membership, 3,876; present Sunday school enrolment, 2,829; money raised for outside causes, \$319,425.62; money raised for local work, \$843,182.09; grand total for all purposes, \$1,162,607.71.

Dr. Little continued to preach in revival meetings, as pulpit supply, and on special occasions during his retirement, as evidenced by the fact that he preached 301 sermons during the first sixteen months of retirement. He and his wife continued to live in Charlotte and were faithful members of the church which they served so faithfully for more than a quarter of a century until his death January 22, 1953.

DR. CASPER C. WARREN, DECEMBER 1, 1943—

Following the morning worship service, Sunday, November 7, 1943, the church went into conference to hear the report and recommendation of the pulpit committee, which recommended that Dr. Casper C. Warren, pastor of Immanuel Baptist Church, Little Rock, Arkansas, be extended a "unanimous call as pastor and minister and that we pledge him our full co-operation and assure him of our earnest desire to go forward under his leadership and the guidance of the Holy Spirit." Twelve or more members seconded the motion to accept the recommendations of the committee, and by a rising vote the congregation voted unanimously to call Dr. Warren. He began his work in December.

Dr. Warren, a native of Sampson County, North Carolina, was graduated in law in 1917 and in the Arts in 1920 at Wake Forest College, served as Second Lieutenant in World War I, and practiced law with attorneys Clifford and Townsend in Dunn, North Carolina, 1920-1922. Upon his surrender to the call to the ministry, he entered the Southern Baptist Theological Seminary, Louisville, Kentucky, in the fall of 1922, where he earned the Th.M. and Th.D. degrees. While doing his graduate work he served as Fellow in New Testament Interpretation under Dr. A. T. Robertson. Ouachita College bestowed the Doctor of Divinity degree upon him in 1944, and Wake Forest College honored him with the same degree in 1948.

Dr. Warren was married to Mary Lashbrook Strickland, August 26, 1925. They have three children—Mary Virginia (Mrs. W. E. Poe), Casper Carl, Jr., and Alva Eugene.

He accepted the call to the Lexington Avenue Baptist Church, Danville, Kentucky, in the fall of 1928, and served that church for ten and one half years. He found this church a struggling group of 120 members and left it a congregation of 1,160 members with a beautiful new building which cost \$150,000.00. Here

Dr. Warren began the local mission program which has characterized his ministry wherever he has served.

Dr. Warren became pastor of the Immanuel Baptist Church, Little Rock, Arkansas, May 1, 1938, and continued in that pastorate until he came to First Baptist Church, Charlotte, December 1, 1943. The Immanuel Church started eleven mission stations under his leadership, increased in membership from 1,722 to 2,759, increased in Sunday School enrolment from 1,389 to 3,057, in Training Union from 286 to 587, in W. M. U. from 294 to 420, and in annual contributions from \$27,000.00 to \$90,000.00. A Kilgen organ was installed and an educational building erected. A resolution of the church at the time of his resignation pays this tribute to him:

"An outstanding executive, a constant builder, a tireless worker, a missionary in its fullest meaning, and above all a true and loyal follower of the Lord Jesus Christ at all times and under all circumstances."

Many steps of progress have been taken by the Charlotte Church under Dr. Warren's leadership. Among them are:

1. *The building of a church staff.*—He found two secretaries, a part-time hostess, and the musicians. Within a few months, he had secured an educational director, three secretaries, a hostess, a church visitor, a full-time minister of music and an organist. Recently a youth director has been added. This loyal, consecrated, capable staff has been a great blessing to the church.

2. *The enlargement and improvement of the property.*—The auditorium was remodeled by the addition of a beautiful marble baptistry, two side balconies, and the rebuilding of the platform and choir loft in 1945. Direct expansion aid-conditioning was installed in the auditorium in 1946. Additional property

was purchased on East Seventh Street in December, 1945, and again in April, 1949. Construction on the Memorial Education Building was begun in January, 1952, and completed in April, 1953.

3. *An effort to enlist a large number of people in active service through the church.*—The church elects by ballot, without nomination, a Nominating Committee composed of five men and four women. This committee not only seeks to fill every vacancy but also to find a place of service for every member. About 800 people are used in church-elected positions each year.

4. *A perennial program of evangelism, augmented by occasional revivals.*—There are additions to the church at almost every service. Revivals have been conducted by Charles B. Howard, W. F. Powell, Chester Swor, Fred Eastham, Herman T. Stevens, J. B. Ellis, and Marshall Craig.

5. *A major emphasis on missions.*—Local missions with full-time programs have been started and operated at Homewood, New Hope, Clarkson Street, Bethel, Morris Field, Commonwealth, Second Ward, and Dilworth. New Hope, Homewood, and Commonwealth have been organized into churches. At the same time that this local mission program has been carried on total contributions to mission have increased from \$14,589.12 in 1944 to \$44,958.00 in 1951. An aggressive city-associational mission program has been the result of Dr. Warren's leadership.

6. *A deep appreciation of the church's educational program.*—Dr. Warren has sought to provide good educational leadership for the church, and has given that leadership his best support. The result has been an increase in average Sunday school attendance from 755 in 1944 to 1,543 in 1951, a growth in Training Union attendance from about 75 to 377, the inauguration and maintenance of a successful weekly officers and teachers' meeting, an intensive training program through which about 800 credits per year are earned and the observance of Youth Week and other events of educational significance.

7. *The development of a sound financial program.*—The total receipts for all purposes in 1943 were \$39,512.28. There was no plan for, nor emphasis on, scriptural giving. Dr. Warren began to preach "the tithe as a minimum basis of Christian stewardship." The church enlarged its finance committee to twenty-five members. Year by year budgets covering missions, salaries and expense of personnel, operating expenses, maintenance of church property, and building have been carefully prepared and followed. An intensive every member canvas is made each year. Special offerings have been kept at a minimum. Within five years time the level of giving had been raised to \$175,000.00 and now stands at about \$200,000.00 a per year.

8. *The restoration of democratic processes to the church.*—The church had ceased to have regular monthly business meetings. The deacons were organized into a few committees but there were no regular church committees. Most business matters were decided either by the finance committee or the deacons.

Dr. Warren led in re-organizing the deacons into honorary, active, and auxiliary groups, and taught them to serve the church rather than to operate it. About twenty church committees, composed of more than two hundred members were organized and assigned responsibilities. Each committee was accountable to the church.

The church began to conduct monthly business conferences in which all organizations and committees made reports and presented recommendations. All matters of business were determined by the congregation. Once again the church became a democracy.

9. *Interest in Christian recreation has been created.*—H. L. Hopkins and his sisters, Mary, Judith, and Laura gave the church a beautiful tract of wooded land on Commonwealth Avenue. The church erected on it a recreation building in the summer of 1948. The building is 36' x 50' and contains a

recreation room, kitchen, rest rooms, equipment room, and screened porch.

A Scout hut was added in 1950, and the grounds were improved in 1951.

10. *The development of a church music program.*—The church had one choir when Dr. Warren became pastor. It now has a graded music program with beginner, primary, junior, youth, and sanctuary choirs.

11. *It is significant that many young people have answered God's call to full-time Christian service under Dr. Warren's preaching.*—A complete list is found in the Chapter "Volunteers for Christian Service."

12. *The United States was engaged in World War II when Dr. Warren came to Charlotte.*—The church set up a Military Service Committee which mailed "The Church Voice" regularly to those in service, wrote personal letters occasionally, and mailed a gift box to each one every Christmas. A Service Honor Roll containing 579 names was erected in the foyer of the auditorium. A memorial service was held July 14, 1945, honoring the following who made the supreme sacrifice during the war:

W. R. Auman
Richard A. Barnes
Eugene J. Bishop, Jr.
William Lester Bickett
William A. Brown
Warren M. Chapman
Robert M. DeBerry
Robert L. Graham, Jr.
Eddie Lee Hall
Oscar Hunter Hammond
William D. Montgomery
Marshall Mott Shepherd

Hobart L. Sutton
Dock Graham Thomas, Jr.
Harvey D. White

Further evidence of the church's concern for its service men and women is found in the weekly roll call in which several men were remembered in prayer each Wednesday evening, a column of news concerning them in "The Church Voice" each week, and banquets for the returnees.

13. *The church was liberal in response to appeals to meet human needs in a world torn by war.*—It prepared 500 "Kits for Russia," shipped hundreds of pounds of clothing to Europe, mailed boxes to scores of individuals in Italy, collected "food for the starving," and contributed more than \$5,000.00 in an emergency relief offering. It also aided in bringing three families of Latvian displaced persons from Germany to Mecklenburg County.

14. *Other events worthy of notice during Dr. Warren's pastorate.*—(1) An attempt to secure mailing addresses for all church members in 1944 and 1945 resulting in reducing the roll from about 3,800 to a few more than 2,800, (2) the entering of "The Church Voice" in the mails as second class matter, January 1, 1945, (3) the establishment of a church library of about 1,500 volumes in March, 1945, (4) and the reorganization of the deacons into honorary, active, and auxiliary groups in October, 1946.

While Dr. Warren has done an exceptionally good job as pastor of First Baptist Church, he has also been active in denominational affairs. He served for one year as president of Southern Baptist Theological Seminary Alumni Association during which time a large portion of the funds for building the Alumni Chapel were raised. He was president of the North Carolina Baptist State Convention for two years during which period the convention agreed to move Wake Forest College to

Winston-Salem in return for a \$10,000,000.00 endowment from the Smith-Reynolds Foundation. He was chairman of the committee of seventeen which raised \$1,000,000.00 through the churches for the removal of Wake Forest College. He was chairman of the General Board of the North Carolina State Convention when the convention in special meeting rejected Federal funds for the North Carolina Baptist Hospital and raised the \$700,000.00 offered by the government in a special offering from the churches. Dr. Warren was chairman of a committee of the Board of Trustees of Wake Forest College which recommended Dr. Harold W. Tribble as president of the college. He served on the committee to secure the Southeastern Baptist Theological Seminary for Wake Forest, and was chairman of the Board of Trustees of the Seminary during its first year. He served two terms on the Executive Committee of the Southern Baptist Convention and was elected first vice-president of the Southern Baptist Convention in 1952. He served as president of the Southern Baptist Convention's Pastors' Conference in 1951 and 1952.

Much in demand as preacher for revivals, evangelistic conferences, and summer assemblies, Dr. Warren turns down most of such invitations that he may serve his own church and his denomination.

VI

Buildings

THE FIRST BUILDING

The Mecklenburg Registry, Book 25-A, Page 62, records a deed dated February 10, 1833, by which the Commissioners of Charlotte granted lots 75 and 76, square 9, Beers' Map, to Dr. Stephen Fox, Joseph Smith, and Joseph P. Pritchard, as trustees of the Baptist church, for \$10.00. Miss McLean says the site was chosen because there was a large spring on the lot, and that the congregation erected "a little frame building with a rock foundation, with two small dressing rooms and a baptistry outside of and in the rear of the church."

The Registry does not seem to show the disposition of this property but possibly it was acquired from the church by Robert Shaw. Shaw sold one of these lots, at any rate, to William Tiddy for \$5,000.00, October 13, 1854. (Mecklenburg Registry, Book 3, Page 460).

THE SECOND BUILDING

When the church was reorganized in 1855, it secured a lot on Seventh and Brevard streets on which it erected a neat brick building at a cost of about \$1,800.00. The building was occupied September 7, 1856. Seven years later agitation was begun to move the church location closer to town but this was not accomplished until this building had been used twenty-eight years.

THE THIRD BUILDING

No reference is found in the church records to the church house between its completion in 1856 and August, 1863, when a committee was appointed "to inquire into and arrange about

fixing the house." At a called meeting one month later it was "Resolved, that the trustees are advised to sell the church, with a view to building another in a more suitable place." However, by October the building had been plastered.

The next effort at a new building occurred early in 1866 when a committee composed of J. M. Boyd, William Boyd, and Samuel P. Smith was appointed to secure a lot nearer the center of town for a new house of worship. Nothing seems to have been accomplished by this committee.

Pastor Griffith was authorized to try to sell the church in July, 1867, and a committee was appointed to see the county magistrates in regard to using the courthouse for public worship if the church should be sold. The S. A. Harris lot, opposite the jail, was recommended but the church was not able to arrange for the \$2,500.00 necessary to purchase it.

The church authorized a committee to attend a sale, December 22, 1870, and to purchase a vacant lot on Tryon Street if sold at a reasonable price, but the lot was not purchased.

The Ladies Building Society urged immediate action toward raising funds for a new building, November 3, 1876; whereupon the moderator was instructed to appoint a committee of six to canvass the church and the community. Later in the month the Baptist State Convention promised some help.

The Harris lot on the east side of Tryon Street between Sixth and Seventh streets was purchased June 6, 1877, for \$2,125.00, but the last installment was not paid on it until April 2, 1879. By September, 1879, Dr. Hoffman, chairman of the building committee, was able to report about \$4,000.00 promised from all sources toward the new building. Plans were secured from architect A. L. West for a building to cost about \$10,000.00, but they were revised so that the building would cost only \$6,000.00.

The new location was cleared in January, 1880, the contract for wood and carpenter work was let in March, and the brick work was "completed up to the audience room but is now at a standstill for lack of funds" by July 28, 1880.

Rev. Dr. Thomas C. Teasdale was employed in September to raise funds for the new building. His success is not reported, but in July, 1882, the contractors for both brick and woodwork refused to resume work because funds were insufficient. According to the record "The foundation has stood the exposure remarkably well, but we fear that another winter will prove just one too many."

The American Baptist Home Mission Society granted a \$1,400.00 loan in August and construction was resumed. The building was ready for roofing timbers in October.

The church authorized the borrowing of an additional \$3,000.00 in March, 1884, to complete the new church.

Sunday service was held in the basement of the new building for the first time, March 23, 1884, and the building was ready for complete occupancy, July 29, after twenty-one years of planning and struggle.

Opening services were participated in on July 19, 1884 by Dr. Shaver, Atlanta, Georgia; J. C. Furman, Greenville, South Carolina; Theodore Whitfield, Goldsboro, North Carolina; R. H. Griffith, Greenville, South Carolina; J. B. Boone, Hendersonville, North Carolina; and O. F. Gregory. The pastor reported that \$12,460.77 had been spent on the lot and building, of which the church and its societies had given \$8,434.82. Baptists outside of Charlotte, \$1,921.95, citizens of Charlotte (not Baptists), \$704.00, and \$1,400.00 borrowed on the old church building. Rev. Lansing Burrows, D.D., Augusta, Georgia, preached the sermon.

The old building was sold in 1886 to Julia F. Treloar for \$2,500.00, and all indebtedness of the church was liquidated. (Mecklenburg Registry, Book 60, Page 317).

THE THIRD BUILDING ENLARGED

A Sunday school room costing about \$2,500.00 and seating about 200 people was built in 1893. It contained no classrooms. During Dr. Barron's pastorate the room was again enlarged and some classrooms were added.

Another enlargement project was carried out in 1906 under the leadership of Dr. H. H. Hulten. A building committee was appointed to supervise the rearranging of the Sunday school rooms and was instructed (June 22, 1906) to proceed with the work as rapidly as possible. The proposed addition was designed to increase the seating capacity from 500 to 1,000, and cost about \$5,000.00.

The new Sunday school room was formally opened with a Chautauqua in November with Hight C Moore, Len G. Broughton, W. L. Poteat, and D. W. Sims as speakers.

THE FOURTH BUILDING

As 1906 drew to a close, members of the church were discussing the need for a new church building. The congregation had grown so much that a larger structure seemed an absolute necessity. The revival in the fall was held in the Methodist Church because the Baptist auditorium was too small for the congregation. Plans were made to begin a new \$50,000.00 auditorium in the spring. The story of its erection is told in the following paragraphs prepared from information secured from *The Charlotte Observer*:

"January 14, 1907, the church unanimously and enthusiastically adopted a recommendation of the deacons that a new church building be erected.

J. A. Durham was elected chairman of the building committee. Others named to serve were T. S. Franklin, W. C. Dowd, R. H. Jordan, Willis Brown, H. G. Harper, and H. H. Hulten."

J. M. McMichael was chosen to be the architect and the Byzantine architectural scheme emphasizing the central dome effect was adopted.

Services were moved to the Sunday school room in April, 1908, and the contractor, J. A. Gardner, began the demolition of the old auditorium. In proper sequence, pews seating more than one thousand were purchased from the American Seating Company and a Mohler organ was installed at a cost of \$5,000.00. A Swedish artist named Olsen, from New York City, did the frescoing and a beautiful picture of Christ, the Good Shepherd, over the pulpit.

The dedicatory sermon was preached by Dr. E. Y. Mullins, May 2, 1909.

Chimes were added to the organ in 1925. They were the gift of John C. Shepherd and his brothers, in memory of their parents, Marshall Lafayette and Nancy Shepherd.

A Kilgen organ was installed to replace the Mohler in 1938.

A beautiful marble baptistry, two side balconies, and an air-conditioning system were added in 1946 under the leadership of pastor C. C. Warren.

THE EDUCATIONAL BUILDING

Realizing the need for an expansion of the educational facilities, the church purchased a strip of land 28' x 80' immediately to the rear of the Sunday school room from the Presbyterian Standard Publishing Company, October 19, 1919, for \$2,473.52.

A committee appointed February 11, 1920, studied the needs of the Sunday school and recommended a new building. Before plans could be completed a group of members proposed the organization of a new church in the Elizabeth section. The financial board recommended the raising of \$80,000.00 for the new Sunday school building and \$45,500.00 for the lot and new building in the Elizabeth section. But the plan was not acceptable to those proposing to organize the new church, so the two groups decided to work separately.

J. M. McMichael drew the plans. Victory Week, June 25-July 2, resulted in pledges amounting to \$80,453.50. The parsonage at 506 North Tryon was sold for \$20,000.00 and added to the building fund.

Dr. Luther Little spoke at the cornerstone laying, June 10, 1923. The following articles were placed in the cornerstone: a Bible, coin, *The Charlotte Observer*, *The Charlotte News*, a church calendar, a Sunday school quarterly, group pictures of the beginners, primaries, and juniors, photographs of Dr. Luther Little, T. S. Franklin, Earl Rasor, Mrs. Alex Stephens, Mrs. A. C. Craven (church secretary) and Robert Farrar (janitor), and a copy of the church history written by Miss Carrie McLean.

The building was occupied February 24, 1924, by the Sunday school with attendance of 1,225.

GARLAND COURT ANNEX

The Presbyterian Standard Publishing Company's building, located on Garland Court, east of the church's educational building, was purchased March 8, 1942, for \$9,500.00. It was remodelled to provide an assembly room seating 200 people and six classrooms for the young people's department.

When the Sunday school was reorganized in October, 1944, this building housed a department for adults and was remodelled in 1948 to provide for two nursery departments also.

DEDICATION OF ALL BUILDINGS

The church became free of debt in 1943 after owing on its buildings for almost twenty-five years. One of the most joyful occasions in the ministry of Dr. Luther Little was the dedication of all buildings (Auditorium, Education Building, and Garland Court Annex) on May 23, 1943.

SEVENTH STREET ANNEX

Property fronting on East Seventh Street and extending twenty-eight feet eastward from the alley was purchased from Winchester Surgical and Supply Company, April, 1949, for \$45,000.00. It contained a two-story building which was converted into educational space arranged to house two nursery departments, a beginner department, a married young people's department with four classes, and an adult department with five classes.

This building was wrecked in January, 1952, to make space for the Memorial Education Building.

MEMORIAL EDUCATION BUILDING

The need for additional educational facilities was recognized in 1945 as the Sunday School organization was enlarged and the attendance increased. Property fronting eighty feet on East Seventh Street was purchased from J. H. Cutter Company for \$48,000.00 in December, 1945.

Little progress was made toward the new building during 1946 and 1947. Payment of the property and the installation of air-conditioning equipment for the auditorium took all available funds.

The building survey committee appointed in March, 1948, composed of C. C. Martin, chairman, Mrs. F. D. Burroughs, Mrs. Ben Collins, Mrs. P. F. Dawson, George D. Frizzell,

Paul D. Gilliam, J. C. Hendricks, J. T. Griffis, Edward C. Lovell, Jean Jefferies, Carl G. McGraw, J. C. Shepherd, W. J. Smith, Jr., Leon Stacks, Mrs. J. M. Thames, and Carl Wagner, discovered that enough floor space could not be provided in a four-story building on the property then owned. It recommended the purchase of the Winchester Surgical Company property fronting twenty-eight feet on East Seventh Street, which was done in April, 1949, at a cost of \$45,000.00.

J. N. Pease Company, architects and engineers, were employed, March 26, 1950, at which time the permanent building committee with C. C. Martin as chairman was elected. The remainder of the year was spent in drawing plans. Floor plans for a four-story, air-conditioned building with approximately 43,000 square feet of floor space, providing for chapel, offices, nine nurseries, four beginner, six primary, four junior, four intermediate, and three young people's departments, were adopted in December, 1950. Plans and specifications were completed in the summer of 1951. But the clearing of the title to a parcel of land in the alley delayed the taking of bids until the fall of 1951. A contract was let to J. L. Coe Construction Company and construction was begun in January, 1952. This building is to be a memorial to those who served in World War II and especially to those who made the supreme sacrifice, namely; W. R. Auman, Richard A. Barnes, Eugene J. Bishop, Jr., William Lester Bickett, Wm. A. Brown, Warren M. Chapman, Robert M. DeBarry, Robert G. Graham, Jr., Eddie Lee Hall, Oscar Hunter Hammond, Wm. D. Montgomery, Marshall Mott Shepherd, Hobart L. Sutton, Dock Graham Thomas, Jr., and Harvey D. White. This building was opened officially April 5, 1953, with addresses by Dr. C. C. Warren, Dr. J. E. Lambdin of Nashville, Tennessee, and J. M. Crowe of Abilene, Texas.

VII

Local Missions

This church has been interested in the expansion of Baptist work in the community from its early days. T. J. Taylor reported his labors as a missionary in the southwest part of the city under Dr. Griffith, in whose high school he was enrolled at the close of the Civil War.

The next reference to local mission activity found in the records was a resolution adopted November 20, 1872, that "the mission Sunday School begun in the summer by the Charlotte Baptist Sunday School with all liabilities for the same, be adopted by this church."

"Sister Crawford sent a request that the church establish a mission Sunday School in her section of the city," according to the record of June 6, 1877. The request was approved, and J. B. Franklin was elected to take charge of it. There is no other reference to it in the church records.

Brothers Prather, Lyles, Moss, and Raymond were appointed, October 11, 1887, to have charge of the mission station prayer meeting, but the station was not identified.

OLIVET

Pastor A. G. McManaway reported, June 20, 1888, that he and the deacons had been considering the advisability of establishing another Baptist church at the corner of Trade and Cedar streets to minister to the influx of people due to the building of the cotton mills. The church authorized the deacons to purchase the lot for \$500.00 or less, and appointed W. F. J. Liddell, C. Gresham, and J. A. Durham to prepare plans for a house to cost not less than \$1,000.00, nor more than \$1,500.00.

One week later the committee recommended a building 70 feet long and 35 feet wide to be financed by 20 people who would keep up one share in the Mutual Building and Loan Association at 40-3/5 cents per week.

The Trade Street Mission was organized into Olivet Baptist Church, November 5, 1890, with 38 members joining by letter from the Tryon Street Church, which deeded the property to the new church May 3, 1893. D. M. Austin was pastor when the church was admitted to Mecklenburg-Cabarrus Association in 1891. L. R. Pruette served as pastor from June 10, 1894, until January 12, 1896, when he resigned to become city missionary.

Other pastors were J. R. Hankins, S. F. Conrad, and W. H. Dodd.

According to *The Charlotte Observer* the church again became a mission of First Baptist Church in April, 1903. In 1907 it bore the name, West Avenue Baptist Chapel. The property was sold to Second Presbyterian Church in August, 1908, for \$2,800.00. West Avenue Presbyterian Church now stands on the location.

NINTH AVENUE

Drs. Pritchard and Pruette held a tent meeting on North Caldwell Street in September, 1895, resulting in the organization of a mission Sunday school which met in a small cottage on Thirteenth Street. This Sunday school was moved to Twelfth and Caldwell streets, May 17, 1896, and was organized into the Twelfth Street Baptist Church, June 15, 1896. Twelve of the eighteen charter members were from the Tryon Street Church. This church later moved to Ninth and Caldwell Streets and became known as Ninth Avenue Baptist Church. It relocated on Mecklenburg Avenue in 1949, and changed its name to Midwood Baptist Church. Its pastors have been L. R. Pruette, W. L. Griggs, S. W. Rutledge, and A. B. Wood.

PRITCHARD MEMORIAL

Dr. Pritchard and Dr. Pruette organized a Sunday school under a tent near the Atherton Mill, October 27, 1895, after holding a month-long revival. It was moved to the Atherton Lyceum and was called the Atherton Sunday School. September 9, 1900, it was moved again to Long Hall and named the Dilworth Sunday School. Forty-six people with letters from Tryon Street, Twelfth Street, and Olivet churches organized this mission into Pritchard Memorial Baptist Church, November 10, 1901. They had the assistance of Dr. A. C. Barron, Dr. L. R. Pruette, J. A. Durham, and W. G. Dowd.

The pastors have been J. Q. Adams, E. E. Bomar, W. A. Smith, Clay I. Hudson, and William Harrison Williams, who has served since April, 1928.

MISCELLANEOUS

Dr. Pruette also organized missions in Groveton and Belmont Park while he served as city missionary but they do not seem to have had direct support from the First Church.

Dr. Barron (according to the Charlotte News) assisted in the organization of Chadwick Baptist Church, May 24, 1903, but I have found no indications of any sponsorship of it by First Church.

North Charlotte Baptist Church (1908) appears to be the only Baptist Church organized in Charlotte between 1903 and 1922.

A paragraph in McLean's history (Page 74) reads: "Our mission Sunday School meets each Sunday afternoon at 1005 North Smith Street. This school has been organized about 8 months and during that time has had an average attendance of more than 100. J. B. Johnston is superintendent." (1916) There seems to be no record of how long it lived.

DURHAM MEMORIAL

A mission Sunday school was started on Montgomery Avenue in Seversville, June 1, 1919. About one year later First Church purchased a lot and erected a building which was dedicated as West Oaks Baptist Chapel, November 14, 1920, with Dr. Luther Little preaching on "The Banquet of Love."

Luther Little, L. R. Pruette, J. A. Durham, L. C. Withers, and V. J. Guthery formed the council which organized the mission into West Oaks Baptist Church, April 3, 1921. Twenty-six charter members held letters from First Church. The property was deeded by First Church to West Oaks, October 5, 1921. The name was changed to Durham Memorial Baptist Church, June 30, 1922, in honor of deacon J. A. Durham, who had a large part in the erection of the building.

ST. JOHNS

A group of Baptists, many of whom were members of First Church, residing in the Elizabeth section realized the need for a Baptist church in their part of the city and began making plans for such an organization in 1921. The financial board recommended (October 16, 1921) the purchase of a lot on Hawthorne Lane for \$15,500.00, and the erection of a new Sunday school building costing \$60,000.00 for First Church—both projects to be carried on out of the same budget. The recommendation was revised in December to include the new Sunday school room at First Church for \$80,000.00 and the lot and building in Elizabeth for \$45,500.00. But this plan did not meet the approval of those desiring to form the new organization. The minutes of December 18, 1921, state that a committee representing those interested in the new church in Elizabeth expressed thanks to First Baptist Church for its liberal offer of \$45,000.00 to their interest; but stated that they believed the responsibility for the Elizabeth building should rest with the people who are

in that movement. It was agreed that each group should work separately.

Letters were granted 186 members of First Church, who, with others, entered into the new organization, March 26, 1922, in the new building on the corner of Hawthorne Lane and Fifth Street. Dr. Pruette records in his diary the fact that this church was organized by laymen only because of some ill feeling. Rev. Joseph Gaines of South Carolina became the first pastor. Dr. C. W. Durden served as pastor for fifteen years. Dr. Claud U. Broach has been the pastor since 1944.

The lot was deeded to St. Johns in 1923 for \$6,000.00, First Church assuming the obligation for the remaining \$9,000.00.

SOUTHSIDE

Rev. T. B. Phillips, a member of First Baptist Church, started weekly prayer meetings in the homes of the people in the vicinity of South Boulevard and McDonald Street in 1921, and after several weeks organized a Sunday school. This work was carried on for about a year, and then a meeting of those interested in organizing a church was called in the grove, May 9, 1922. Mr. Phillips was elected chairman and the group invited a council to assist in the organization of the new church.

The council consisted of Dr. Luther Little, Dr. L. R. Pruette, Rev. J. M. Snyder, and Rev. T. B. Phillips. The church was duly constituted, T. B. Phillips was called as first pastor, and G. L. Helms elected as Sunday school superintendent.

H. F. Darsey, a deacon of First Baptist Church, took an active part in starting the Sunday school and in raising money to finance the building. The records of First Church do not reveal its early relationships with Southside, but the following quotation from the church record testifies to financial backing, at least:

"December 16, 1928—The church voted to transfer the title to the property of the Southside Baptist Church to that church. First Baptist Church has been holding this title, in trust, for sometime, but now the Southside Church is in position to hold its own title, and go forward with its own work."

MYERS PARK

Late in the year 1942 a group of Baptists living in the Myers Park section of the city decided that a Baptist church was needed in that area. A meeting was called in the chapel of Queens College, Sunday afternoon, December 6, to discuss preliminary plans for the organization.

The church was organized January 17, 1943. First Church can claim no credit for the new organization except for the fact that 162 members of First Church became charter members.

In a period of over forty years the leadership of First Church had encouraged the establishment of only one new church (Durham Memorial) even though five others (Chadwick, North Charlotte, St. John's, Southside, and Myers Park) had been established and had drawn upon First Church for some members.

But with the coming of C. C. Warren to be pastor in December, 1943, a new era of Baptist expansion was to begin.

HOMEWOOD

Homewood had been organized as an interdenominational church in 1943, but applied for and received admittance into the Mecklenburg Baptist Association in 1944. It was just strong enough to fight itself to death. When it could no longer carry on its work, two or three of its members requested First Baptist Church to operate it as a mission.

First Church settled a lawsuit by paying off the indebtedness, against the church, elected O. L. Turk as its superintendent, and used deacons to preach for several months. R. H. Johnson, Sr., served as superintendent and led in the erection of an educational building. M. G. Perry followed him as superintendent and greatly unified and stabilized the work. The pastors have been Henry Randall, Don Austin, James P. Blackwelder, and James A. Smith.

The church was re-organized in 1952, with J. A. Smith as pastor.

NEW HOPE

A group of people about seven miles east of Charlotte had organized a community Sunday school, built a small building, and asked Vern Helms, pastor of Wilmont Baptist Church, to preach for them on Sunday afternoons. Helms led them to seek help from First Baptist Church.

First Church elected Edward C. Lovell as superintendent in October, 1945. He sponsored a census, built a graded organization, established a weekly officers and teachers' meeting and trained the workers. New Hope grew from 35 to about 100 in attendance within a few months.

Some of the members began to agitate the organization of an independent church. First Church finally yielded to the pressure and the New Hope Baptist Church was organized, February 20, 1947. Two factions developed almost immediately, resulting in a division and the organization of Cedar Grove within a year's time.

CLARKSON STREET

A mission had been attempted in a small building erected at 417 South Clarkson Street by Paul Monty, a Presbyterian layman, for several years. Many groups had sponsored it from time to

time, but the work was hard, results were meager, and each sponsoring group soon became discouraged and quit.

The Charlotte Rescue Mission, which had been the last group to sponsor Clarkson Street, asked First Baptist Church to take it over. Eleven people including three adults, attended the first service, March 24, 1946. O. L. Turk became superintendent, to be followed by M. G. Perry and G. R. Abernathy. Henry Randall, Don Austin, T. H. Biles, and C. E. Sullivan have been the pastors.

The attendance has grown to about 60, and many improvements have come in the life of the people.

BETHEL

Dr. Warren had believed that a mission station should be established near the Bethune Elementary School for more than three years, but a suitable location had not been found. Finally an old residence was purchased at 411 West Ninth Street, Edward C. Lovell was selected as superintendent, Don Austin was called as pastor, and the building made ready for the first service, March 9, 1947.

Preceding the first service Mr. Lovell had enlisted 13 faculty members for a fully graded Sunday school, had started a weekly officers and teachers' meeting, had directed a census, prepared a list of prospects, and conducted a visitation.

The first service was attended by only 28 people, but it was necessary to remove a partition to provide an assembly room for 60 people in April, and within a year the congregation had grown to 125, necessitating a new auditorium.

Pastors, in addition to Don Austin, have been James A. Baker, William Fuller, Earl Porter, Leonard Hendrix, Carl Finlayson, and J. C. Jones, Jr. Edward Lovell and Francis Stogner have served as superintendents.

Bethel has demonstrated the effectiveness of an intensive, full-time program in a small situation.

MORRIS FIELD

Morris Field, an army air base during World War II, became a G. I. housing project early in 1947. A nice two-story barracks building was leased from the city of Charlotte, and services started October 5, 1947, with Shep Averett as pastor. Averett entered Southwestern Seminary and was followed by Coit Auten who later entered New Orleans Seminary. He was followed by Henry Randall. Lucius Williams is the present pastor.

The population is transient and thus the work has been difficult, but a full-time program has been carried on for almost five years reaching from 50 to 100 people each Sunday.

COMMONWEALTH

The Mecklenburg Baptist Associational Mission Board requested Oakhurst Baptist Church to sponsor a mission in the vicinity of Commonwealth Avenue and Briar Creek Road. The mission was organized and met for four years in First Baptist Recreation Center, 3001 Commonwealth Avenue.

Oakhurst asked to be relieved and First Church was asked to sponsor this chapel, January 1, 1949. The Sunday school reached an average attendance of 100.

An effort was made in 1950 to unite the chapel with Central Baptist Church (now Chantilly) which was seeking to relocate in the Chantilly neighborhood, but Commonwealth rejected the merger.

Clyde Tucker has been the pastor from the beginning. The mission was self-supporting almost from the beginning. It was organized into the Commonwealth Baptist Church,

October 28, 1951. It had 122 members at the time of its organization.

PARK ROAD

First Baptist Church claims no credit for the establishment of Park Road Baptist Church, but rejoices that some of her leading members along with others from Pritchard Memorial and St. Johns churches recognized the need for a Baptist church in the community. After a year of planning, the church was organized in the auditorium of the Park Road Elementary School, December 10, 1950.

VIII

Training Activities

There are not many references in the available materials to the training activities of the church. Miss McLean records the organization of the first Christian Endeavor Society in the state in this church in February, 1887, by Miss Eva Liddell. The first meeting was led by T. S. Franklin.

In his letter of resignation, dated August 7, 1892, Rev. A. G. McManaway reported "your Christian Endeavor Society is flourishing."

At the request of the Young People's Christian Endeavor Society, the church invited all young people's societies in the state to meet here in convention on Wednesday preceding the Baptist State Convention in 1894.

Sometime preceding 1903 the Christian Endeavor Society became a Baptist Young People's Union, because *The Charlotte News* announced that John H. Weathers would deliver his famous chalk talk to the B. Y. P. U. Meetings were held on Monday nights.

There is a gap in the record until 1919, when a Senior and a Junior B. Y. P. U. were in existence, a second Senior Union was organized and a Midweek B. Y. P. U. was started.

Perry Morgan, B. Y. P. U. field secretary for North Carolina, conducted a central study course for all unions in the city in March, 1921, and helped to organize the Mecklenburg-Cabarrus Associational B. Y. P. U. Study courses have been conducted regularly through the years.

The first Intermediate B. Y. P. U. was organized September 24, 1922.

Following the leadership of the Southern Baptist Convention, the General B. Y. P. U. organization was established in October, 1925, with B. J. King as the first director. The name was changed to Baptist Training Union in 1936.

The other directors with their terms of service have been: E. R. Quattlebaum, April 1, 1927—March 20, 1928; B. J. King, April 1, 1928—September 30, 1929; Edward C. Lovell, October 1, 1929—September 30, 1930; John L. Scoggins, October 1, 1930—! ; . . . no record; J. H. Killian, ?—March 30, 1934; R. B. Pickard, April 1, 1934—March 30, 1935; Ernest P. Russell, April 1, 1935—April 1, 1936; P. C. Rodwell, April 1, 1936— ; no record; L. Deck Taylor, 1939—March 30, 1940; O. L. Turk, April 1, 1940—September 30, 1941; R. Knox Edwards, October 1, 1941—April, 1943; Louis D. Pippin, May, 1943—September, 1944; Carl C. Wagner, October, 1944—September, 1951; Keener Pharr, since October 1, 1951.

A Baptist Adult Union was organized November 8, 1936, with R. L. Sutton as president.

The Intermediate Union, under the leadership of Mrs. F. B. Stogner, started a library in the fall of 1943. It was the forerunner of the present library which has about 2,000 carefully selected volumes.

The Training Union has grown from an enrolment of 34 in 1918 to 656 in 1952. There are now 11 departments with 34 units of organization.

IX

Workers Sent Out by the Church

JOSEPH P. PRITCHARD

All the available information about Joseph P. Pritchard is included in the section telling the stories of the pastors of the church.

THOMAS J. ROOKE

Thomas J. Rooke was presented a Certificate of Commendation to other churches with whom he might desire to labor and exercise his gifts of Christian usefulness on August 2, 1871.

The church called a presbytery consisting of J. C. Furman, A. D. Phillips, R. H. Griffith, and J. B. Boone with a view to examining and ordaining Brother Rooke to the gospel ministry. The presbytery, being satisfied as to his call to the ministry, ordained him, May 19, 1872. James C. Furman preached the sermon, A. D. Phillips led the prayer, R. H. Griffith delivered the charge, J. B. Boone presented the Bible, and Thomas J. Rooke pronounced the benediction.

Mr. Rooke evidently entered the Southern Baptist Theological Seminary, Greenville, South Carolina, in the fall of 1872 because the record shows that an offering amounting to \$20.75 was taken for him in April, 1873. Thus the church encouraged its volunteers in Christian training.

Dr. C. J. Black, in his "A Short History of Independence Hill Baptist Church," lists Mr. Rooke as a pastor of that church. He says: "He was a small man with a great message, but he never knew when to stop preaching . . . The church for the most part loved him, but no great changes were made

during his pastorate here. He was a very gloomy man, and anyone of his type can never make a church do very much toward advancement."

He also served as pastor at Mooresville.

J. E. McMANAWAY

The church called a presbytery which met April 1, 1890, to consider the propriety of ordaining J. E. McManaway to the gospel ministry. The presbytery was composed of Bros. C. Durham, C. E. Gower, J. M. and A. G. McManaway.

J. E. McManaway was associated with the Home Mission Board in 1923 when he visited the church and preached on April 22.

RECORDS MISSING

Church minutes and bulletins have not been found for the years 1895-1917, and other sources have not revealed the names of any entering full-time Christian service from the church during this period, except for D. A. Tedder who was ordained during Dr. Hulten's pastorate and F. C. Helms who was at the Seminary in 1916.

VOLUNTEERS DURING DR. LITTLE'S MINISTRY

It has been difficult to secure much information, but the following facts have been discovered in church minutes and bulletins.

Miss Margaret Rucker, in September, 1920, was in her second year in the Woman's Missionary Union Training School, Louisville, Kentucky.

B. B. Jernigan and *Naomi Braswell* were listed as students in Mars Hill College and Baptist Bible Institute in New Orleans in the fall of 1922. Jernigan says he lived in Charlotte several

months and attended First Baptist Church, but was not a member of it.

Lafferty Robinson, a student in Wake Forest College, was ordained December 20, 1922, by a presbytery composed of L. R. Pruette, R. D. Carroll, W. H. Porter, S. F. Conrad, and Luther Little. He is a graduate of Southern Seminary and a successful pastor.

J. C. Helms was liscensed to preach, February 12, 1936.

Edward G. Cole was ordained to the ministry, July 23, 1941, by a council composed of Luther Little, C. W. Durden, M. Lafferty Robinson, C. M. Coone, and the deacons of First Church. While in Southern Baptist Theological Seminary, Louisville, Kentucky, he was pastor of Goshen Baptist Church, Glenn Dean.

J. A. Baird and *G. H. Hendry* were ordained to the ministry, April 19, 1942, by a presbytery composed of Luther Little, W. F. Woodall, Raymond Long, Homer O. Baker, S. K. Brazil, E. S. Morgan, W. E. Entrekin, M. H. Drye, Jeta Baker, W. A. Stephenson, and E. T. Parham. Baird had been pastor of Glendale Associate Reformed Presbyterian Church and was later excluded from the Baptist church when he again became pastor of an Associate Reformed Presbyterian church. Hendry was pastor of the Central Avenue Wesleyan Church, but had broken away and organized a new congregation which later became the Central Baptist Church. He was baptized April 19, ordained April 19, and lettered out April 22.

VOLUNTEERS DURING DR. WARREN'S MINISTRY

A most fruitful result of Dr. Warren's ministry in Charlotte has been God's calling of many young people into his service. The following volunteers are now in full-time service:

Rev. and Mrs. Don C. Austin, Rev. and Mrs. Shep Averett, First Lt. and Mrs. Yates Bingham, Rev. and Mrs. Gerald Bridges,

Rev. and Mrs. Hamlin Cathey, Rev. Douglas Eades, Mr. and Mrs. John C. Fletcher, Rev. and Mrs. John Ferguson, Rev. and Mrs. Lloyd Garner, Rev. and Mrs. Morgan Gilreath, Jean Jefferies, Rev. and Mrs. Foy Martin, Rev. and Mrs. Billy Moyle, Mrs. Ben Philbeck, Rev. and Mrs. Ernest Russell, Rev. and Mrs. Richard Smith, Rev. and Mrs. Coit Troutman, Rev. and Mrs. Lucius Williams.

IN COLLEGE AND SEMINARY

Wilson Cooke, Carl Finlayson, Frances Frizzell, Mr. and Mrs. Billy Fuller, Sarah Godfrey, Mr. and Mrs. Pat Gribble, John Grogg, Bob Jenkins, Libby Jordan, Nancy Kistler, Bob McClure, Eva McConnell, Mr. and Mrs. Julius Mahon, Lita Mauldin, Ernest Mitchell, Ray Morgan, Joe Price, Mr. and Mrs. Henry Randall, Mr. and Mrs. Carroll Threatt, Jane Wells.

IN HIGH SCHOOL

Glynn Bolch, Jr., Ernest Bolt, Jr., Sue Deaton, Pantha England, Doris Frizzell, Doris Gribble, Andy Harper, Joe Helms, Helen Hendrix, Sybil Holland, Ann Judson Jordan, Beverly Lindsey, Marshall Parrott, Mike Price, Eston Riles, Tommy Stogner, Juanita Swindler, Nina Wagner, Carolyn Willis, Don Wimbish.

X

Women's Work in the Church

The first mention of a committee of ladies occurs in December, 1859, in the appointment of Misses Eliza Springs, E. I. Smith, and M. A. George, to give male members notice to attend church meetings.

Mrs. Theodore Whitfield organized the Ladies Aid and Benevolent Society which later became the Ladies Aid. Its aim was to aid in beautifying the church and in keeping all things in order, to help the poor and needy, and to visit the sick and the stranger. The Ladies Building Society was also active during Dr. Whitfield's pastorate in raising money for the new house of worship.

There is no reference in the church to the organization of the Woman's Missionary Society but a resolution in 1882 recognized in this society "a great power for good, and requested them to act as a committee on Missions, and that they endeavor to secure systematic contributions for missions from every member of the church." The Ladies Aid Society was also in existence at this time.

Very little information is contained in the records concerning W. M. U. work. But there were 20 circles in the society in 1927 when Mrs. J. A. Yarbrough was president.

Some of the presidents have been Mrs. T. S. Franklin, 1916-1918; Mrs. Richard C. Springs, 1919-1920; Mrs. P. F. Dawson, 1921-1923, 1947-1948; Mrs. J. A. Gardner, 1924-1925, 1934; Mrs. J. A. Yarbrough, 1926-1927; Mrs. Guy Carswell, 1928-1929; Mrs. E. B. Gentry, 1931-1932; Mrs. H. M. Short, 1935-1936; Mrs. Paul H. Efrd, 1939; Mrs. W. J. Nolan, 1940-1941;

Mrs. W. H. Harvey, 1942; Mrs. Cooper E. Taylor, 1943-1944; Mrs. H. B. Herndon, 1945-1946; Mrs. H. I. Grimes, 1949-1950; and Mrs. C. C. Helms, 1951-1952.

The W. M. U. has had a fully graded organization for several years. It makes liberal offerings to the missionary causes, observes the special weeks of prayer, and supports the entire program of the church.

XI

Mission Emphasis

The church's interest in world missions cannot be evaluated from the records. Born at a time when many continued to oppose missions, not one word of opposition or criticism has been written in the church's one hundred twenty years of history.

The first recorded offering for missions outside the association was taken by L. M. Berry, an agent of the Home (Domestic) Mission Board of the Southern Baptist Convention, on January 10, 1857. It amounted to \$14.05. The following April, Rev. George Bradford, agent of the Foreign Mission Board, conducted a meeting for three weeks and received \$50.00 in cash for foreign missions.

A missionary society with A. M. Tabb as president was in existence in 1864-1865 and influenced the church to agree to take an offering for missions each quarter.

The plan was changed in 1875 to take an offering for home and foreign missions each fifth Sunday and to observe a monthly concert of prayer with an offering for foreign, domestic, and Indian missions.

It seems that the church continued to raise money for missions through special appeals until the Southern Baptist Convention launched the Seventy-Five Million Campaign in 1919. The church accepted a goal of \$125,000 in five years, and worked enthusiastically to reach its goal. However, adverse economic circumstances arose, and it was able to raise only about one half of its pledge.

J. B. Hipps, missionary to China, was supported by this church for several years.

This church has been interested in the Cooperative Program from its inception in 1925, and, except for the depression years, has sought to increase its contributions year by year. It takes advantage of every opportunity to hear the missionaries and to study current mission affairs.

Miss Susan Anderson, a former secretary of the church, has served as a missionary in Nigeria for many years.

XII

Sunday School

I have found no record of a Sunday school during the early years of the Beulah Church, but Miss McLean says there was a Sunday school as early as 1844. It is presumed that R. B. Jones did not conduct a Sunday school while he preached in the courthouse in 1855 and 1856. But on the third Sunday in September, 1856, in the new building on Seventh and Brevard streets, a Sunday school was organized.

T. J. Taylor says that the Sunday school was reduced to one teacher and one scholar at one time during the Civil War, but these two would not let it die, and it was soon reorganized under the superintendency of William Boyd, and has continued without interruption.

A number of interesting events took place in the first two decades of the twentieth century. Baraca and Philathea classes were organized and made a large contribution toward popularizing adult Christian education. But this type of class has lived beyond its years of usefulness. Baby Day was introduced in 1904. The school was thoroughly graded and a home department instituted in 1905. The attendance reached 875, February 11, 1907. Teachers' meetings were held in 1907. Training schools were conducted as early as 1914. The workers participated in city-wide Superintendents' Conferences, the Primary Teachers' Union, and the Sunday School Convention of the Mecklenburg Baptist Association in the early 1900's.

Nineteen hundred twenty-four was a significant year for First Baptist Sunday School. The new education building was entered, February 24, with 1,225 present. The first Vacation Bible school was conducted from June 16 through July 11. It was sponsored by the Three-B Philathea Class. Mrs. C. A.

Duckworth was principal and about 200 were enrolled. Another important event of the year was an address by Dr. P. E. Burroughs, secretary of teacher training for the Baptist Sunday School Board, Nashville, Tennessee, to a class of sixty graduates in the Sunday School Normal Course Manual.

Possibly the most meaningful event of the year was an intensive enlargement campaign and revival conducted by Louis and James Entzminger in September. A religious census of the city was taken, methods classes and conferences were conducted, a visitation program was set up, and thirty-five new workers were added to the Sunday school staff. A new era of Sunday school work had begun.

Weekly officers and teachers' meetings were inaugurated and many training classes were taught during the remainder of the twenties, but with the coming of the thirties, the weekly meeting became a monthly council, little training was done, interest waned, and attendance dropped from an average of 1,134 in 1930 to an average of 941 in 1939.

The partial list of superintendents given by Miss McLean includes William Boyd, W. F. Cook, C. C. Lee, R. D. Graham, Dr. O. F. Gregory, Capt. T. L. Vail, Thomas M. Pittman, J. O. Bell, W. F. Dowd, I. W. Durham, W. C. Dowd, V. J. Guthery, and T. S. Franklin.

T. S. Franklin died in June 1926 after he had served as superintendent of the Sunday school more than thirty-five years. J. H. Bostic served as acting superintendent until the election of G. D. Kilgore, January 1, 1927. S. D. Bagwell served from 1931 through 1939. C. C. Martin became superintendent, January 1, 1940, and served until the church decided the educational director should be the superintendent. Thus J. M. Crowe became superintendent October 1, 1944 and served until January 1, 1951. George D. Frizzell was then superintendent until Keener Pharr became educational director, November 1, 1951.

XIII

A Unified Educational Program

A blending of the work of the educational agencies of the church into one unified, church-centered program of Christian education began with the call of J. M. Crowe as educational director in May, 1944. His conception of Sunday school, Training Union, Woman's Missionary Union, and all special training programs as parts of a whole resulted in greater participation on the part of the people and in more careful planning on the part of all the agencies.

The Sunday school took its place as the church's Bible teaching agency. In seven years time it grew from eight departments with about 125 workers to 28 departments with about 300 workers. The average attendance increased from 755 in 1944 to 1,587 in 1950. The school was recognized as a Standard School by the Baptist Sunday School Board in 1950.

Many special efforts to increase enrolment and attendance were made. Among them were the First Baptist Summer Offensive, A Campaign to Enrol Every Church Member, Our First Baptist Advance, Crusade for High Attendance, The Summer for the Saviour, January for Jesus, a November to Remember, a Campaign to Fill Every Seat, and the Summer Victory Crusade. The chief elements in all enlargement efforts were: (1) Finding and assigning prospects, (2) expanding the organization through enlisting and training additional workers, (3) an intensive visitation program, (4) the use of reasonable but challenging goals, (5) the maintenance of small classes, (6) progress in grading on the age basis and annual promotion, (7) utilization of records, and (8) promotional opportunities of the weekly officers and teachers' meeting.

The Training Union came to be recognized as the great training agency of the church. The average attendance increased from about 75 in 1943 to 419 in 1950. The church leadership appreciated it for the contribution which it made in the development of Christian character.

It has one of the leading Intermediate Departments of the South, and its adult work excels within the state.

The Woman's Missionary Union grew to 12 regular circles, 5 circles for business women, and all the auxiliaries for children and young people, enrolling 577. It was considered the church's plan for missionary education and enlistment of women and young people and could be counted on for co-operation in every churchwide enterprise.

During this period a program of specialized training was inaugurated as a vital part of the total educational program. This specialized training program included the weekly officers and teachers' meeting which has been conducted continuously since the fall of 1944, regular personal conferences between the educational director and other administrative officers, the sending of groups to convention-wide clinics and the Ridgecrest conferences, and frequent training classes and schools within the church. The wide scope of the training offered in these schools is indicated by the following partial listing:

Southeastern Better Bible Teaching Clinic
Sunday School Administration Institute
School of Baptist Life
Annual Bible Study Week
Training Union Emphasis Week
Training Union Leadership Conference
School of Evangelism
School of Baptist Doctrine

The contributions of such training classes to the church is indicated by the fact that about 750 Sunday school training

credits and about 300 Training Union study course credits were awarded each year.

That the program was well established and effective is evidenced by the continued growth of the Sunday school and Training Union during the ten-month interval between the resignation of J. M. Crowe on January 1, 1951, and the coming of Keener Pharr to begin his service as Minister of education, November 1, 1951.

Mr. Pharr has the enthusiastic support of the entire church. The Sunday school and Training Union are reporting unprecedented attendances, the training program has been intensified, and the entire educational program is functioning on the highest level of efficiency in its entire history.

XIV

Other Staff Members

Limitations of space and inability to do extensive research makes it impossible to give adequate sketches of other staff members, but they are listed with brief information about each.

MISSIONARY

Miss Carrie Booker of Mt. Airy was employed as city missionary, October 1, 1904. She worked both with the church and Olivet Mission until December 30, 1906, when she became teacher of Greek in the Bible Training School, Atlanta, Georgia. *Miss Cora Ervin*, a graduate of the W. M. U. Training School in Louisville, Kentucky, served the church as city missionary in 1909-1910.

SECRETARIES

Miss Susan Anderson, of Atlanta, a graduate of the W. M. U. Training School in Louisville, became secretary to Dr. Vines in July, 1915, and served until she was appointed to mission work in Nigeria, possibly in 1918.

Miss Louise Murphy became financial secretary in 1913. She served effectively for 21 years until her resignation, March 1, 1944. "The Church Voice", February 27, 1944, pays this tribute to her: "She has always been zealous for correct records. Her reports, honesty, accuracy, etc., have gone without question, and her highly satisfactory work has been open for inspection at all times."

Miss Emily Boyd served as church secretary and visitor; January 1 to September 14, 1919. She then became secretary to Dr. C. B. Brewer of Meredith College.

Miss Myrtle Padgett was church secretary from January, 1920, to May 1, 1921. *Mrs. Basil M. Boyd* followed her until October 30, 1921. *Mrs. Avery C. Craven* served until June, 1925. She was followed by *Nancy Goudelock*.

Miss Ree Sheets was church secretary from May 1, 1927 until June 1, 1944. She developed as fine a set of church membership records as any church has ever had. She resigned to accept a position with the Southern Railroad.

Miss Margaret Hutchison, a graduate of Baptist Bible Institute in New Orleans, was employed as a Sunday school and Training Union helper and as lady visitor of the church, June 1, 1928.

Miss Margaret Best was employed as Sunday school secretary and visitor, January 1, 1930.

Miss Marie Roberts became educational secretary, May 1, 1944, and continues to serve in that position. She has thorough knowledge of the educational program and is a tireless worker. Her records quickly reveal any information needed concerning the church program.

Mrs. Reuben K. Walker served as church secretary for ten months following the resignation of Miss Sheets. Mrs. Walker, whose husband was stationed at the Quartermaster's Depot, was an efficient secretary who helped the church a great deal in a period of need.

Mrs. W. J. Smith, Jr., served efficiently as financial secretary from May 1, 1944, until December, 1945. She resigned when her husband returned from service in the U. S. Navy.

Mrs. R. E. Agnew, whose husband served as deacon for many years, became church hostess and visitor, in February, 1945. Her services as visitor were so valuable that she was asked to give full time to that work in February, 1947. She visits new members, newcomers, the sick, troubled, and bereaved, and a host of others. The value of her service is immeasurable.

Norma Brooks served as financial secretary until her marriage to La Coste Funderburk. She was followed by *Mirian Phillips* who married Gerald Bridges.

Joyce Pressley was chosen as financial and pastor's secretary May 1, 1946. She served in both capacities until January 1, 1948, when she became pastor's secretary. She has also rendered valuable service in music, recreation, Sunday school and Training Union work.

Lucille Welch was youth director during 1948. She resigned to become educational director of First Baptist Church, Shelby, North Carolina.

Adelaide Crimminger served as financial secretary during 1949-1951.

Mrs. C. H. Michaux succeeded Mrs. Agnew as hostess in February, 1947. She directs the work of janitors and maids and oversees the kitchen and dining room. The cleanliness of the building and the tastiness of the meals testify to her effectiveness as hostess.

Mrs. J. E. Price, a faithful member of the church, became financial secretary early in 1952.

Miss Ruth Graham became director of youth activities in January, 1952. She is a graduate of Carson-Newman College and of the School of Religious Education of Southwestern Baptist Theological Seminary. She has served as youth director in University Baptist Church of Ft. Worth, Texas, and of Hunter Street and Woodlawn Baptist churches in Birmingham, Alabama.

PASTOR'S ASSISTANTS, EDUCATIONAL DIRECTORS

Earl Rasor was employed as pastor's assistant, January 1, 1923, and served until May 1, 1924. "He was a valuable and delightful helper and showed himself a Christian gentleman and a loyal co-worker."

James F. Entzminger, who assisted his brother in conducting an enlargement campaign and revival in September, 1924, served as Sunday school worker and pastor's assistant for several months following the revival.

G. D. Kilgore was educational and financial director for six months in 1927.

Edward E. Rutledge was choir director and pastor's assistant from January, 1935, until June, 1943. He was well liked by the people, but upon Dr. Little's resignation, he accepted a call to a similar position in First Baptist Church, Newport News, Virginia.

J. M. Crowe, with a background of experience as pastor, as state Sunday school and Training Union secretary, and as an associational director of religious education, became educational director May 1, 1944, and served until January 1, 1951, when he resigned to accept a similar position with First Baptist Church, Abilene, Texas.

Keener Pharr, a graduate of Howard College and of Southwestern Baptist Theological Seminary, began his work as minister of education, November 1, 1951. His previous service had been with First Baptist Church, Birmingham, Alabama, White Settlement Baptist Church, Ft. Worth, Texas, and Avondale Baptist Church in Birmingham. He uses sound educational methods, is wise in his supervision and provides capable leadership for a constantly expanding program.

MUSICIANS

Edward E. Rutledge was choir director from 1935 until 1943. Mrs. Rutledge was organist during that time.

Gertrude Gower became choir director, November 1, 1944, with the understanding that it was a temporary position until the church could locate a full-time minister of music. She served until September 1, 1949.

Robert Rodwell became organist September 1, 1945. He came from the Village Chapel, Pinehurst, North Carolina, where he had served several years. He is considered among the leading organists of the state.

Alwyn Howell, with experience as minister of music and education in Roanoke, Va., Birmingham, Alabama, and Fredericksburg, Va., was called as minister of music, September 1, 1949. He organized choirs for beginners, primaries, juniors, intermediates, young people, adults, women, and men and enrolled about 400 in these choirs. The music program made great strides of progress under his leadership.

However, when a call came early in 1951 to the Riverside Baptist Church, Jacksonville, Florida, he accepted.

Charles White, a public school music teacher, was chosen as minister of music on a part-time basis to succeed Mr. Howell. He maintains beginner, primary, junior, youth, and adult choirs.

Verl L. Capps was called from Oklahoma to become full-time minister of music in January, 1953. He has had training and experience which will enable him to develop a well-rounded church music program.

Appendix

FIRST BAPTIST CHURCH
Charlotte, North Carolina

STATISTICAL CHART 1832-1951

Year	Baptisms	Church Members	Sunday School Enrolment	School Avr. Att.	Total Gifts	Local Expense	Missions
1832							
1833							
1834(1)		40					
1835							
1836(1)	4	40					
1837							
1838(1)	6	40					
1839							
1840(1)	1	24					
1841							
1842(2)		11					
1843							
1844(2)	1	39					
1845(1)	3	35					
1846							
1847							
1848							
1849							
1850							
1851							
1852(3)	2	26					
1853							
1854							
1855(1)	3	35				\$	7.25
1856							
1857(4)		53					
1858(4)	16	74					
1859(4)	20	97					
1860(4)	12	110					
1861(4)	5	117					
1862							
1863							
1864(4)	35	143					
1865(4)		136					
1866							
1867							
1868							
1869							
1870							
1871							
1872							

Year	Baptisms	Church Members	Sunday School Enrolment	Avr. Att.	Total Gifts	Local Expense	Missions
1873							
1874							
1875(5)	29						
1876(5)	7		180	125	\$1,939.35		
1877(4)	15	161	160	111	805.03		
1878(5)	2	163	125	90	1,135.32		
1879(5)	3	161	150	100	1,528.28		
1880(5)		156	143	105			
1881(5)	27	181	159	103	1,162.50		
1882(5)	3	178	188	115	2,775.45		
1883(5)	6	196	224	108	8,540.17		\$ 290.29
1884(5)	6	202	180	115	7,031.98		
1885(5)	6	202	180	115	7,031.98		
1886(5)	25	230	170	120	2,773.00		
1887(6)	50	316			2,362.00		\$ 233.00
1888(6)	5	335			2,300.00		227.00
1889(7)	7	353	208		2,106.79		175.00
1890(7)	16	371	133				
1891(6)	16	300	197		2,064.62		290.46
1892(7)	28	306	248		2,437.50		374.50
1893(7)	6	329	202		5,130.19		618.19
1894(7)	34	381	255		3,823.80		398.00
1895(7)	13	407	279		3,374.00		379.50
1896(7)	2	414	279		3,511.70		547.55
1897(7)	24	414	286		2,453.50		630.46
1898(7)	21	451	172		2,143.05		143.05
1899(7)		476	195		3,558.17		1,558.15
1900(7)	31	517		175	3,957.60		
1901(7)	5	500	271	168	6,801.84		945.59
1902(7)	6	431	299	175	5,970.66		922.64
1903(7)	14	446	479	275	6,204.55		1,011.60
1904(7)	9	456	579	300	4,615.56		936.31
1905(7)	22	500	623	325	5,825.78		1,713.75
1906(7)	28	536	737	411	7,674.67		2,482.27
1907(7)	73	718	979	554	17,682.70		1,512.35
1908(7)	46	814	1,056	500	20,089.57		2,496.54
1909(7)	16	819	1,047	433	38,550.81		3,504.25
1910(7)	56	881	1,070	430	14,379.36		2,821.47
1911(7)	39	967	811	406	12,771.56		2,705.45

Year	Baptisms	Church Members	Sunday School Enrlmt	School Avr.Att.	Vac. Bible Sch. Enrlmt	Sch. Avr.Att.	Training Union Enrlmt	Union Avr.Att.
1912(7)	28	998	800	375				
1913(7)	9	988	677	438				
1914(7)	50	1,099	778					
1915(7)	142	1,306	1,220					
1916(7)	54	1,242	1,234					
1917(7)	68	1,442	1,245					
1918(7)	57	1,599	1,047				34	
1919(7)	62	1,798	1,055					
1920(7)	80	1,498	1,145					
1921(7)	50	1,550	1,075				200	
1922(7)	130	1,564	1,261	850			160	
1923(7)	24	1,671	1,470				113	
1924(7)	79							
1925(7)	171						300	
1926(7)	102	2,666	2,280	1,075	231	165	199	
1927(7)	79	2,879	2,295	1,075	300	225	200	
1928(7)	103	3,065	2,000	1,000			140	
1929(7)	38	3,180	2,038	1,050			184	
1930(7)	88	3,412	1,922	1,134			186	
1931(7)(8)	162	3,671	2,359	1,108			152	
1932(7)	71	3,717	2,149	1,151			126	
1933(7)	69	3,719	2,177	995			75	
1934(7)	88	3,809	2,029	984			86	
1935(9)	69	3,857	2,540	895			91	
1936(9)	77	3,876	2,710	977			124	
1937(9)	96	3,600	2,726	993	42	30	163	
1938(9)	63	3,607	2,901	1,124	160	120	158	
1939(9)	78	3,704	3,120	984	221	165	153	
1940(9)	33	3,674	3,028	1,012	194	150	171	
1941(9)	63	3,733	3,130	960	180	144	252	
1942(9)	79	3,789	2,903	941	158	126	176	
1943(9)	113	3,637	2,605	833	150	127	178	
1944(9)	43	3,073	2,610	755	275	207	205	
1945(9)(10)	100	2,956	2,536	924	265	211	308	
1946(9)	142	3,069	2,617	1,183	302	245	374	206
1947(9)	121	3,173	2,789	1,308	328	268	402	251
1948(9)	180	3,339	3,031	1,257	646	524	667	338
1949(9)	105	3,384	3,250	1,487	559	469	718	387
1950(9)	122	3,400	3,464	1,587	739	607	709	419
1951(9)	154	3,412	3,488	1,543	907	714	656	773

Year	W. M. U. Enrolment	Value of Ch. Prop.	Debt on Ch. Prop.	Total Gifts	Local Expense	Missions
1912(7)		\$75,000.00		\$12,295.47	\$9,114.11	\$3,181.96
1913(7)		100,000.00		11,869.64	7,824.43	4,045.21
1914(7)		100,000.00		24,800.19	12,461.65	12,338.54
1915(7)		100,000.00		20,150.02	10,952.35	9,197.67
1916(7)	283	100,000.00		22,923.84	11,170.44	11,753.40
1917(7)	170	100,000.00		26,889.23	21,815.83	5,073.40
1918(7)	212	112,000.00		22,401.26	12,654.97	9,746.29
1919(7)	206	150,000.00		20,695.76	10,550.92	10,144.76
1920(7)	301	160,000.00		37,322.12	20,459.32	16,862.80
1921(7)		175,000.00		46,353.08	26,210.53	20,142.55
1922(7)	321	175,000.00		39,858.29	24,478.21	15,380.08
1923(7)	373	250,000.00		60,784.67	40,152.66	20,632.01
1924(7)	213	300,000.00		50,412.62	37,698.75	12,713.87
1925(7)	200	500,000.00		65,291.00	48,593.00	16,698.00
1926(7)		550,000.00		53,400.34	39,651.31	13,749.03
1927(7)	530	550,000.00	\$25,000.00	68,255.85	53,675.37	14,580.50
1928(7)	550	550,000.00	40,000.00	90,955.41	45,284.98	45,670.43
1929(7)	330	550,000.00		54,107.16	29,509.80	24,597.36
1930(7)	308	550,000.00		46,286.79	33,169.03	13,117.76
1931(7)	353	550,000.00		45,073.44	32,090.97	12,982.47
1932(7)	278	550,000.00		36,761.56	28,296.27	8,465.29
1933(7)	278	550,000.00		29,740.16	24,916.11	4,824.05
1934(7)	400	550,000.00		30,780.19	24,957.56	5,822.63
1935(9)	396	550,000.00		33,572.58	27,818.56	5,754.02
1936(9)	428	550,000.00		36,074.13	30,701.76	5,372.27
1937(9)	436	550,000.00		38,985.50	31,988.25	6,997.25
1938(9)	418	550,000.00		38,781.50	31,797.89	6,983.61
1939(9)	446	550,000.00		41,756.78	34,160.35	7,596.43
1940(9)	310	550,000.00		40,242.38	32,758.18	7,484.26
1941(9)	296	550,000.00		42,462.17	33,076.94	9,385.23
1942(9)	349	550,000.00		58,293.68	48,606.29	9,687.39
1943(9)	243	550,000.00		61,491.74	51,488.27	10,003.47
1944(9)	239	560,000.00	7,468.00	50,035.89	35,446.77	14,589.12
1945(9)	347	560,000.00		57,271.36	38,748.06	18,523.30
1946(9)	391	560,000.00		154,770.22	128,349.52	26,420.70
1947(9)	417	560,000.00		157,302.70	116,552.12	40,750.58
1948(9)	459	635,000.00	18,688.00	176,437.84	145,565.67	30,872.17
1949(9)	529	680,000.00	6,553.57	180,539.32	144,988.53	42,601.83
1950(9)	577	680,000.00	768.59	196,861.51	97,254.74	41,032.64
1951(9)	504	849,606.00		211,591.00	111,331.00	44,958.00

FOOTNOTES TO STATISTICAL CHART

- (1) Minutes of Moriah Baptist Association—copies for 1834, 1854, and 1855 in Wake Forest College Library. Copies for 1836, 1838, 1840, and 1853 in Furman University Library. Copy for 1845 in American Baptist Historical Society Archives, Chester, Pa. and The Samuel Colgate Baptist Historical Collection, Rochester, N. Y.
- (2) Thomas Boyd's Journal, quoted in Carrie L. McLean, "First Baptist Church, Charlotte, North Carolina."
- (3) American Baptist Register for 1852. Copy in Library of Baylor University.
- (4) Minutes of Brown Creek Baptist Association in Wake Forest College Library.
- (5) Minutes of South Yadkin Baptist Association in Wake Forest College Library.
- (6) Church Minutes Book.
- (7) Minutes of Mecklenburg-Cabarrus Baptist Association in Wake Forest College Library.
- (8) Sunday school attendance beginning in 1931 is from Sunday school records in the church office and runs from October through September.
- (9) Minutes of Mecklenburg Baptist Association in Wake Forest College Library.
- (10) Beginning in 1945, records include the missions operated by the church.

DECLARATION OF FAITH

(As agreed to by Charlotte Baptist Church, September 8, 1856)

I. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. That there is one, and only one, true and living God, whose name is Jehovah, the Master and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence, and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all men are now sinners, not by constraint, but choice.

IV. That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon Him our nature, yet without sin; honored the law by His personal obedience, and made atonement for our sins by His death; being risen from the dead, He is now enthroned in heaven; and, uniting in His wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V. That the great gospel blessing which Christ of His fullness bestows on such as believe upon Him is justification; that justification consists in the pardon of sin and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. That the blessings of salvation are made free to all by the gospel, that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

VII. That in order to be saved, we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension, or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel and that the proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. That election is the gracious purpose of God, according to which He regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it is ascertained in all who believe the gospel; is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

IX. That such only are real believers who endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and they are kept by the power of God through faith unto salvation.

X. That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights, and privileges vested in them by His word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

XI. That Christian baptism is the immersion of a believer in water in the name of the Father, Son, and Holy Ghost, to show forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Savior; that it is a prerequisite to the privileges of church relation; and to the Lord's Supper, in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ, preceded always by a solemn self-examination.

CHURCH COVENANT

(September 8, 1856)

Having been as we trust brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to Him, we do now solemnly and joyfully covenant with each other to walk together in Him in brotherly love, to His glory, as our common Lord.

We do therefore in His strength engage that we will exercise a mutual care as members one of another to promote the growth of the whole body in Christian knowledge, holiness, and comfort; to the end that we may stand perfect in all the will of God.

That to promote and secure this object, we will uphold the public worship of God and the ordinances of His house; and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of the faithful ministry of the gospel among us.

That we will not omit closet and family religion at home, nor allow ourselves to fall into the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world that we may win souls; remembering that God has not given us the spirit of fear but of power, and of love, and a sound mind; that we are the light of the world and the salt of the earth, and that a city set upon a hill can not be hid.

That we will frequently exhort, and, if occasion require, admonish one another according to the gospel of Matthew, Chapter 18, in the spirit of meekness; considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again, so there is on us a special obligation henceforth to walk in newness of life.

And may the God of Peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight through Jesus Christ; to whom be glory forever and ever. Amen.

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